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Conducted by Pastors of Congregational Churches.

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THE ROMAN GOVERNMENT UNDER PIO IX.

The flight of a Pope from Rome, by which the foundations of society may be shaken and torrents of the best blood of Europe may be spilt, is vastly different from the furtive departure of any other sovereign. Humanity demands an investigation into the motives which prompted the chief of the Roman Catholic religion to take that step. The Roman Assembly and the people had treated him personally with respect almost amounting to veneration, though opposition had been shown to some of the ministers for their retrograde tendencies, and petitions had been presented to Pius entreating him to keep at a distance from his court the Jesuit enemies of his country and of true religion. The object of these respectful suggestions of his people was to preserve him in their esteem, and to save the country from any violent convulsion which might retard the progress of steady peaceful reforms. A sincere prince could have seen nothing to fear in such affectionate recommendations: and his flight, without the exercise of his ecclesiastical functions having been impeded or any personal violence having been offered to him, plainly shows that he was playing a political game of diplomatists and Jesuits.

Thrice after his desertion of his post were deputations officially sent to invite him to return as *Head of the Religion*. The Roman Assembly made ample provision for his maintenance by allowing him $400,000 per annum (sixteen times the salary allowed to the President of the United States). Notwithstanding that Pio replied to every conciliatory message of the Romans by incendiary proclamations and appeals to civil war and foreign invasion to restore him to *absolute power*, yet the Assembly, on the 9th Feb., 1849, were so magnanimous as to vote, "*The Roman Pontiff shall have every guarantee for the independent exercise of his spiritual functions.*" But these "*spiritual functions*" were valueless to him except they could aid him in glutting his vengeance on the patriots who had dared to pronounce the heretical word Liberty, and had presumed to praise him as a reforming Pope. The worldly *soi-disant* Vicar of the humble Jesus disdainfully rejected the proffered dignity of *Head of the Church of Christ*. Forgetting, like his predecessors, the words of Him whom he styled his Master, who said distinctly "My kingdom is not of this world," he addressed himself in suppliant tones to the princes, begging for the use of their mercenaries that he might cause to be massacred those whom he hypocritically called his "*dear children.*" To gratify this bloodthirsty revenge how many noble youths, full of hope, patriotism and innocence, have not been immolated by French and Austrian satellites of the High Priest of Peace! Jesus of Nazareth said prophetically, "He who lives by the sword shall die by the sword,"—therefore, O Pontiff, woe unto thee: the justice of God is preparing an adequate punishment which you and yours cannot escape.

What has been the conduct of Pio since the French bombardment ceased? Victims are dragged by dozens and by hundreds to the dungeons of the Inquisition; some are executed, others are tortured, and few indeed succeed through the influence of friends or of bribery in regaining their liberty. Nor are these arbitrary arrests confined to men; even women and youth are seized and condemned without any proof further than the uncorroborated assertion of some police spy who may for any base motive declare that the accused or their parents entertain republican principles. For instance, on the 20th of April (the anniversary of the defeat of the French), eleven boys playing together were arrested, and were accused of *having the intention to make some Bengal lights*—the only proof being the testimony of a paid police spy, who deposed to having overheard their conversation, and noted some among them as being the sons of known republicans. Of these boys, five were condemned to twenty years of the galleys, and the other six were, at the intercession of powerful friends, set at liberty. Philip Nardoni, who had formerly been condemned to the galleys, and was, moreover, branded as a thief, was by Pio IX created a noble chevalier, and was appointed to the important office of Chief of the Pontifical Police. This man asserted that some person had attempted to assassinate him. He caused to be arrested three persons whom he particularly hated: they were put to the torture; and although they denied all knowledge of the deed, and there existed no evidence whatever against them, one was condemned to the galleys for life and the other two to death, the tribunal having pronounced them guilty "because they were notoriously belonging to the republican party." Public opinion, however, showed itself so very decidedly on this occasion, that some serious tumults were feared both in and out of the city; therefore from prudence Pio commuted the sentence to "*hard labor for life under strict custody, without hope of further clemency.*" This is the first grace accorded by the restored Pontiff.

But all these horrors perpetrated by the pontifical tribunals in political cases, can cause no astonishment to any one who will take the pains to investigate what the ordinary proceedings are, civil or criminal—a chaos which no efforts have been able at any time to reform. The weakness of the government, the corruption of the magistracy, the proverbial facility with which the laws are laid aside, all contribute to render the word "*Justice*" a delusion—a lie, worse than any tyranny under which the unfortunate populations of Asia groan.

There are no laws guaranteeing the private rights of citizens, except such as are most uncertain in their practice and unadapted to our present social condition. The idea of a civil code is excluded upon principle; jurisprudence therefore vacillates in a perfectly arbitrary manner between the Justinian law, the decretals, the bulls, and the interminable labyrinth of precedents. The Italian language being excluded from the pleadings, all affairs of *meum* and *tuum* become the monopoly of the lawyers, without the people being able to understand their own rights and duties.

The tribunals of the first instance are differently organized according to the several provinces of the state. In some districts they are composed of merely three judges; in other places they are subdivided into two sections, leaving to the plaintiff the choice of either section. In Rome one-half of the judges are prelates, and a prelate who has any knowledge of that the members of the so-styled tribunals do not examine the merits of the causes they are to give judgment upon, but cause them to be investigated by a private auditor, whom they select from the practicing counsel. According to the report of this individual, without any further investigation and in defiance of all objections, the members of the tribunal pronounce their judgment. Innumerable are the acts of injustice arising out of such system. For instance, Monsignore Giannuzzi, the president, gives his causes to the Advocate Bacchettoni, who, in his turn, listens to the verbal information of his fellow-members of the bar, among whom he has a brother; and fortunate is that suitor who intrusts to him his suit.

These laws, which deprive citizens of every guaranty, and which leave the field open to every ill-will of the examiner,—these laws, which would appear to be impossible since the close of the dark ages, are now pronounced too benign by Pio IX and his minister Cardinal Antonelli. They invent means of surpassing these laws, and deprive the accused of the right of naming their defenders. Now the selection of the counsel for the accused is the privilege of the government, which notifies without appeal from the accused, the name of the person nominated as his advocate. The persons selected by the popish tribunal to defend those who are charged with political offenses, are, as may easily be imagined, salaried satellites of the police; frequently they are the most disreputable of the community—some Dionisi, infamous as having drawn into ruin his brother, who died in consequence. This Dionisi was the universally-execrated agent of the commission deputed by the Pope to dismiss public functionaries who might be suspected of liberalism. As it was with the defenders of the accused, so it was likewise with their prosecutors,—taken from any class, even from among foreigners, provided they be devoted to the government, active and unscrupulous,—such as a Mori, a copying clerk; a Farina, a huckster; a Manzoni, famous for his swindlings; and, above all, a Pasqualoni, former soldier of the custom-house.

There is a tribunal of appeal for the Romagnias, another for the Marshes, and the Roman Rota for the appeals of the capital, the Patrimony, the Umbrias, and the provinces of the Campagna Maritima; besides these there are tribunals of the third class throughout the state. The Rota was formerly the College of Counselors for such grave questions as might be referred by the courts of Europe to arbitrary decision of the Pope (in those times when he was really a grand authority). Although it is now converted into a tribunal for private suits, it still retains its former antediluvian system of secrecy, quite suitable to vail the ignorance of its judges, while, at the same time, this secrecy deprives it of public confidence. The decisions of the Rota are but simple *opinions*, until the tribunal shall resolve to adopt the formula called *expediatur*; and since the law does not fix the period of the *expeditur*, or limit the number of *opinions*, a suit in this one stage of judicial inquiry may last an indefinite number of years.

The Court of *Cassation*, the highest step in the judicial proceedings, must wait for the *Signatura*,—tribunal composed of seven prelates, who as usual leave the work to the auditors, to whom it is not forbidden to act at the same time as counsel at the bar. In the tribunal of the *Signatura*, the junior prelates, or such as may have sinned against their caste, and are therefore excluded from the more lucrative offices, are placed.

To this antiquated mass of confusion and corruption must be added the *exceptional* jurisdictions, which are very numerous. Among them the chief is the *ecclesiastical* jurisdiction, so extensive that it is sufficient that some very trifling interest of a priest, or of some charity fund, or even of a Jew or a recent convert, to transfer the cause to the bar of the privileged tribunal. The jurisdiction of the exceptional tribunal is exercised in the provinces by the vicar-general of the bishop; and in Rome the suits are laid before the private auditors of the Cardinal-vicar and of the bishop *in partibus*, his assistant. The auditors pronounce judgment in the name of the cardinal or the bishop, who signs it without any examination on his own part. The suits which concern the public finances are decided by the exceptional tribunal, and a tribunal called the "*Piena Camera*" (full chamber), and any private person who might chance to gain his cause is at any rate condemned, as an invariable maxim, to pay the costs. Exceptional tribunals are to be found in very many baronial places, especially in those parishes near Rome, where the judges are named by, and are removable at the will of, the baron. It can easily be imagined what sort of a chance any one may have who should have a suit with the baron! Besides all these, we must not omit the *Reverend Apostolical Chamber*, always on the brink of bankruptcy, which has been in the habit of exacting contributions that they may sell to speculators the revenues of succeeding years. Thus private families, invested with iniquitous privileges, extort money from the unfortunate laborers by royal authority and the help of the bailiff.

There is another tribunal which should be styled *monstrous* rather than by the milder term of *exceptional*; this is the "*Fabbrica di S. Pietro*" (house of St. Peter). To this was granted, by the caprice of a Pope, the right to claim from the immediate or distant heirs of any testator, *even at remote epochs*, the sum of unpaid legacies for pious purposes. The Cardinal Arch-priest and the Commons, who represent the pretended creditor, are judges between themselves and the presumed debtor;—they search the archives; they open and they close testamentary documents not ever published; they arbitrarily burden the estates of the citizens with mortgages or charges; and they commence their proceedings where other tribunals leave off—that is, by an execution and seisure, under the pretense of securing the credits not yet determined upon. To the commissaries of this strange tribunal in the provinces is awarded the fifth of the sum claimed; whosoever desires to settle the question by a compromise is not permitted to attempt it, unless he shall first have satisfied this fifth, and paid the expenses, besides the fees of the fiscal advocate. If any one should have the rare luck to gain his suit, as, for instance, by producing the receipt in full, he must nevertheless pay a sum for the judgment absolving him.

The presidents of the tribunals—the minor judges comprising the private auditors of the Vicar of Rome—have the power of legitimising all contracts for persons affected by legal incapacity. This is generally done without examination, and merely in consideration of the fee which they receive. It would take a long chapter to narrate the sums which have been by a single stroke of the pen wrongfully taken from poor widows and orphans. Incapacity for the management of one's affairs is sometimes pronounced by the tribunal, but very frequently is decreed by the prelate-auditor of the Pope without any judicial formality: thus any citizen may at any moment find himself deprived of the direction of his private affairs and business.

This is a slight sketch of the mockery of justice existing in that unhappy land, which the priests claim as the patrimony of St. Peter. I should never bring the present letter to a conclusion, were I to attempt to narrate the extraordinary acts of oppression which irresponsible power permits itself to commit; the sentences which Cardinal Antonelli sets aside to favor the powerful to the injury of the weak; the domiciliary visits made by the myrmidons of *Dandini* to seize the documents which could justify the claim of a poor widow against her rich debtor.

Such is the sacerdotal government of Pio IX—of that Pope who has been called a reformer and a progressist; such is the government of that Pontiff who, before God and man, exclaimed before the balcony of the Vatican, "*O great God, bless Italy!*" Such is the Vicar of Christ—the preacher of the Gospel!

All these facts are historical; and may those people, yet free from the dominion of the tiaraed Caligula, open their eyes in time to avoid the dreadful doom which awaits all those who come under the papal influence. May those who can feel for the sufferings of others, who desire to do their duty towards God and towards their neighbor, bestir themselves in earnest to save their fellow-creatures groaning under papal misrule.

NEW GRANADA—No. V.

SENTIMENTS AND SPIRIT OF THE GOVERNMENT AND PEOPLE.

The reader will naturally wish to know something of the principles and feelings of the reforming party of New Granada, after seeing the grounds and the forms of the attacks made upon them by the Pope and his advocates. If there were any symptoms of yielding,—if the arrogant claims of the papacy to the right of interfering in their government and nullifying their laws were in any sense admitted, there could be little hope of finding them disposed to resist to the end, and carry their work on to its accomplishment. It will be gratifying to those who have admired the firmness and constancy of the reformers of the sixteenth century, to find that the civil and religious liberty of New Granada is in strong and resolute hands.

The following extracts are translated from a document which appeared some months ago in the official journal, in vindication of the government, and the majority of the nation who sustain it, against the false accusations of their enemies. For want of room, and because of its superior interest, only the religious branch of the subject has been regarded in the selections.

"Let us now consider another favorite *calumny* of our adversaries. They who call themselves *religious, par excellence*, wishing to secure to themselves the popularity which this usurping name had in ancient times, now put their knees to the torture before the altars, and resist every social improvement which appears to be in collision with any precept of the church or the interest of the priesthood; they, who profess the principle, that religion is the only instrument with which nations may be tranquilized over, by fanaticizing the masses and prostrating them before thrones or the oligarchy (according as the government is monarchical or republican)—they have bastardized Christianity, by transforming its laws of gentleness, consolation and charity, into a Draconian code, and a thousand times worse, which not only authorizes the death, but the *relajacion* (or delivering to the civil power to be burned alive), using also *torture, expulsion, confiscation* and other punishments, which can be compared only with the barbarous and immoral relics of *inquisitorial justice*; they who feign to believe, with pharisaical hypocrisy, that the masses are the morality of the people, and to preserve the divine work of Calvary, the existence of Jesuits is indispensable,—that bands of malignants, whose rich themselves at the expense of society, and to mask in the vail of religion, whose office is to enslave men and render them vile, whose object is to subjugate it, and whose means are all which can be imagined by avarice and ambition to rule, with secret corruption, including *poison*, the frequent use of which has given a horrid and melancholy celebrity to that gang or company; they who, in every political crisis, intoxicate the ignorant people with religious fanaticism, diffused from the pulpit, the confessional and the press, in order to press forward the populace, in the name of the God of peace and mercy, armed with all kinds of murderous weapons, against the liberal party, whose extermination they have sworn to effect; they, yes, they would not be true to their invariable plan of governing the world by prejudicing conscience in their favor, if they did not excite against the government and the democratic party the hatred of the people, by the accusation of *impiety* and *atheism*."

"Granting that they show more liberality than we do, in supporting the pomp of religious ceremonies in the churches and the streets, and that they exert themselves to appear more humble and devout, although pride and incredulity reign in their heart, yet, instead of such deceptive externals, we liberals do not make a disgraceful speculation of Religion as they do; we do not, like them, use it to enslave men, but regard it as the most perfect code of morals, the foundation of democracy, charity and peace, and as the sacred bond which unites souls with their divine Author; we do not pant, like them, after grandeur and ostentation in the worship of God, because we believe that it would be more acceptable in the sight of the Almighty, and much more useful to men, to have the large funds which have been paid for ceremonials devoted to the multiplication of hospitals, lodging-houses, the dowries of virtuous young women, rebuilding the houses of the poor destroyed by fire, and every kind of pious works; we do not, like them, hate those who renounce our creed, because we respect the opinions of others and obey the divine precept *to love our fellow-men*, whatever be their belief: we have not opposed religious tolerance in New Granada, because we do not crush consciences, and because—venerating the command, *Do unto others as ye would that they should do unto you*—we wish that in the Republic others may be permitted to do what we wish to be allowed to be done in other countries, that every one may freely render to the Supreme Being the sacred worship of his faith. We have not thought, with them, that the protection of the church by temporal governments is indispensably necessary for the subsistence of Religion, because we are persuaded that, as the daughter of heaven, her existence does not depend on the will of mortals; we do not, like them, plead for the existence of the Jesuits among us, because of our most profound convictions that, under the external character of the priests, they aspire at *theocratical* government, and, in their quality of instructors, they cannot teach the truth of any science, because the world-known interests of their community or *company* are opposed to it; finally, we do not, like them, give too much importance to religious externals, which darken without convincing; because we adore the Almighty, as he wishes to be worshiped, in *spirit and in truth*; and because we firmly believe, as the Catholic Church teaches and believes, that the decalogue is comprehended in this simple precept—*Thou shalt love God above all things, and thy neighbor as thyself.*"

"Many provinces of the Republic have already made a just discrimination between the perfidious men who kept and wished to keep them in ignorance and humiliation, under the pretext of religious piety, subject to a train of Jesuit vampires, and the true philanthropists, who have emancipated them from ultramontane fanaticism, with no other arms than persuasion, no other doctrine than the necessity of free examination, and no other guide than the public good."

"How ought the 7th of March" [the day of the expulsion of the Jesuits] "to be characterized, with respect to the contest between the two principles?"—"It appeared above the horizon at the first glimmering of the true Republic, because it prepared the way for THE INSURRECTION OF THE SPIRIT OF NEW GRANADA AGAINST THEOCRATICAL DESPOTISM."

These were some of the declarations of the government of New Granada, May 30, 1851; and they were not intended as empty words, nor such did they prove. The country has been in tranquillity ever since, although efforts have been made to excite the fanaticism of the people, by declamations against the exile of the bishops, who have refused to obey the laws, and although the Pope has fulminated his nullification of the laws of their Congress.

We may again ask, Are not such a people worthy of our strong sympathy, our warm approbation, and our active assistance?

SKETCHES OF DISTINGUISHED CLERGYMEN AND OTHERS. (No. II.)

BY OUR FRENCH CORRESPONDENT.

ADOLPHE MONOD.

PARIS, Dec. 23, 1852.

There are some men whose private character is so estimable and whose public life is so deplorable, that one feels it exceedingly painful to speak of the latter, when he remembers the former. The kind, pious heart of the man would almost persuade you to forget his errors, and the fear of *seeming* to set yourself against so good a man, would fain prevent your speaking against them. Yet the truth must be told. The mistakes of a bad man are seldom dangerous for others;—good people only do much harm by their mistakes, and there is much truth in the old saying, "The Devil would never make a conspiracy against Christ, if he could not put in it *an apostle*."

The reader will soon understand how naturally these thoughts have come up to the mind of the writer, as he recalled the facts to be mentioned in the present notice.

M. Adolphe Monod, the most talented of the eight talented sons of the Rev. Jean Monod, was born in Paris, in January 1802. Like several of his brothers, he studied for the ministry in the Academy of Geneva. It was the time of the undisturbed triumph of rationalistic ideas, both in the churches and in the schools, either in France or in Switzerland. When M. Adolphe Monod went to Geneva*, and attended the lectures of men for whom Christianity was nothing but a human philosophy, there was nothing in that to surprise him, for he had been taught, at home, nearly the same thing; indeed, all over the continent, it seems as if there had been, at that time, a total eclipse of the sun of righteousness. Having gone through the course of the so-called theological lectures, he entered the ministry, and became the chaplain of the King of Prussia, at Naples.

Although brought up in a rationalist church, and in a family where the light of the gospel shone but very dimly, M. A. M. was of a rather serious turn of mind. Among other influences, that of the Scotch Thomas Erskine, whom he met in Genova, had acted somewhat upon him, and, in God's good providence, prepared, and perhaps begun, the good work in him. During a period of seven years his soul struggled against its natural darkness, longing for light and not finding it, until, in 1827, God himself said, Let there be light. Soon after a conversion that inundated his heart with joy, M. Ad. Monod, longing, no doubt, for a broader field of Christian activity than the narrow chapel of the Prussian embassy, removed to France, where he became one of the pastors of the Protestant church at Lyons.

That church was, at the time—what are still many protestant congregations in France—a gathering of infidels or *dead* protestants, under the ministry of an infidel and dead pastor. The state furnishing temple, minister, consistory, everything,—the congregation took no part whatever in the concern of its affairs, but satisfied itself in coming, now and then, to hear a sermon on the "advantages of virtue," and four times a-year, at the four great festivals, participating in the Lord's Supper to obey custom.

Such a state of things seems to have made a profound impression upon M. Adolphe Monod's mind. His Christian soul protested against it, and soon he boldly came out, denouncing the scandal of a minister of the gospel (the whole league) not believing in the gospel, of a protestant church composed of infidels, and of a communion table polluted by the presence of a set of godless communicants. The talent, eloquence and earnestness of the preacher commanded, at first, the respect of his astonished hearers, but at last they became tired of his rebukes, and the consistory itself thought fit to admonish him. But far from cooling his zeal, opposition increased his strength and boldness. On the morning of the 20th March, 1831, he delivered a sermon in which one does not know what to admire most, the piety, eloquence or courage. His subject was: *Who has a right to share in the Lord's Supper?* and the sermon was preparatory to the communion, which was to be distributed the following Sabbath. Having shown, first, that *Christians* only have a right to the Lord's Supper; second, the order to be kept in a Christian church in regard to that sacrament; he goes on to ask, Who *are* those who call themselves *Christians*, and are communicants in *this* church, and what kind of church is *this?* Having forcibly described the true Christian and his privileges, he goes farther, and describes the church to which he is now preaching. Struck with horror at the sight of its present state, he exclaims: "Where am I? Is this the church of Christ? Is this the reformed church of France? . . O God! where are thy mercies? Why hast thou not prevented so great an evil? Why hast thou not held back Satan's hand? O God! O God! shall infidelity be seen in the church forever? Shall disorder reign forever in thy sanctuary? Shall the table of my Savior be profaned forever? Shall communion days continue forever to be days of mourning, scandal and anguish for a faithful minister? . . . . . Take, take away, O God! the shame from thy church. Thou, and thou alone, canst dispel this darkness! It is not a slight darkness, it is not a feeble error, it is not a little disorder; it is pure disorder, it is pure darkness, it is pure infidelity,—infidelity crowned with the name of Christ; so that in the church of Jesus Christ, under the name of Jesus Christ, in those who are set to watch over his flock, there, even there, the Devil has put his infidelity! *It is no more the church of Christ, it is the Devil's church—Satan's assembly!* . . And if one of thine elect awakened, perceives the snares of the Devil, opens his eyes, believes in the name of thy Son, declares himself thy child, and confesses thy name, they call him a fanatic, they despise him, they repel him. They throw out, as stranger to the church, the true member, and consider only as members of the church those who are strangers to it!"

Every word of it was true; every sentence was clearly exhibitory of the very state of things in that church. The church was in a rage. Immediately after the sermon M. Monod was summoned before the consistory, and censured. On the 15th of the following month, the consistory deposed him; a year after, the government having confirmed the consistory's sentence, M. Ad. Monod was thrown out of the establishment.

What then was to be done? Through his preaching, many had been awakened, and wanted to hear from his lips the good tidings of salvation; a few Christians, who had left the establishment some time before, wanted him to become their pastor. After hesitating awhile he accepted their call, and proceeded to organize the free evangelical church of Lyons (1832). A year after the foundation of that church, he published an account of it, from which his character and his future course in life may be easily foreseen: there, he exhibits a cautiousness really pusillanimous, and a want of decision which is pitiful. However, carried by circumstances, he goes on; he maintains a part, at least, of the right ground, in holding that no infidel must be allowed to become a minister of the church, and that the Lord's Supper cannot be administered to every body indiscriminately, whether are or not Christians in their faith and lives. M. Monod's faithful preaching bore the most abundant fruit; his influence rapidly extended, and to those who told him that he had left a larger field of labor in leaving the establishment, he answered: "My field was never so broad as it is now; formerly, I was the preacher of the temple, and *that* was a barrier between my preaching and the Roman Catholic population. Now, I preach for all, and the work of God is constantly increasing among the Roman Catholics. At our first communion we were two-thirds Protestants and one-third Catholics. Of the thirty who asked for admission on the following Christmas, twenty were Catholics, ten only were Protestants. . . . There is generally less opposition to the truth among Roman Catholics than among the Protestants." A little farther in the same pamphlet, M. Monod, after having described the abnormal state of the established church, adds: "We are tending toward a general separation between error and truth. The religious movement which is seen in our days in France, and which I may call an evangelical movement, will cause other evangelical churches to be formed, more or less like that of Lyons." And he rejoices in it, and indicates the means of helping and favoring the organization of such churches.

Four years after the foundation of the church of Lyons, M. Monod was called to become one of the professors of the theological seminary at Montauban. That seminary belonging to the government, its professors, of course, were chosen by the government. The Count Pelet de la Lozère, then a favorite of the king, Louis Philippe, had obtained for him the appointment. The seminary was at that time under the influence of a rationalist majority, and had all the defects of the established church to which it belonged. But the hope of doing good there made M. Monod overlook everything else, and he accepted the appointment.

In 1847, a few friends, who desired to see him again a missionary preaching to the masses, inquired of him if he would come to Paris. They offered him a support, a vast hall for a place of preaching, and, besides, entire freedom of action. He listened to the proposals. Meanwhile, the leading men of the establishment, hearing of M. M.'s plans, and fearing his influence *if free*, made proposals to him to come to Paris, and instead of preaching out of, to preach *in* the established church! The hope of doing more good again decided M. Monod to accept these latter proposals; and the founder of the free church of Lyons re-entered that establishment which he had called so well a few years before, "*Satan's Church*," "*the Devil's Assembly*," and out of which he went on account of its "*frightful disorder*."

The Revolution of February came near causing a revolution in the protestant churches. Absolutely enslaved by the law given to them by Napoleon (the Great), they tried to give to themselves a better organization. A general synod of the churches met; it only revealed the awful degradation of the body which it represented. They could do nothing except declare that the faith of the church was gone, and that rationalists, among the ministers and people, were in an overwhelming majority. They tried to make an electoral law for the church, and M. Monod went so far as to ask, in the discussion, that, to become a regular voter, or member of the church, one should at least have a certificate from the mayor of his town, "that he is an honest man." He asked it in vain. The majority, which had declined establishing any *religious* condition for the members of the church, declined also granting even this *minimum* required by M. Ad. Monod. Many thought that after this decision of that assembly, he would leave the church. But no! The hope of doing good kept him in. His brother, the noble-hearted Frederick Monod, who, for thirty years had been a pastor in that church, felt that he could not stay there any more; he left for conscience' sake, and Adolphe Monod inherited his place and salary.

Since that time, the established church has passed through a new crisis. Napoleon (the little) has given a new organization to the protestant church; M. Ad. Monod has submitted to everything. My last letter, on the internal affairs of protestantism here, shows that M. Monod has, in some respects, become like his rationalistic colleagues. "Evil communications corrupt good manners."

I have thus far narrated the facts concerning the Rev. Adolphe Monod's public career; I shall, in my next, describe his talents, character and influence. I have a few hard words to say about him, and a very severe judgment to pass upon him; but I trust I shall not be unjust towards him; for if I deeply deplore his fatal mistakes as a minister of the gospel, at the same time I love him sincerely as a man and as a Christian.

FRANC PARLEUR.

* The history of the Geneva school of theology is not without a parallel in New England. It was founded and endowed by the faithful believers and martyrs of France, and afterwards fell into the hands of those who work to overthrow the faith of its founders.

LORD DENMAN ON MRS. STOWE, AND CHARLES DICKENS, AND THE TIMES.

BY OUR ENGLISH CORRESPONDENT.

The following appeared among the literary advertisements of last week:—

"UNCLE TOM'S CABIN," "BLEAK HOUSE," "SLAVERY and SLAVE TRADE." Seven Articles, by Lord Denman,

grace than *carelessness* as to the interests of religion. Woe to them that are at ease in Zion. Let a professed Christian manifest from day to day a state of unconcern, and show to others how little his thoughts dwell in eternity, and let such instances of careless professors multiply upon the observation, and the way of men's salvation will be filled with stumbling-blocks. How can we speak, with effect, against the carelessness of the impenitent, the great hindrance of their conversion, while we are as careless as they? How can we call upon them to awake out of sleep, while drenched in slumbers ourselves?

The same may be said of the habit of neglecting prayer. A prayerless mind cannot be concealed from the eye of God or man. The habitual temper of mind will tell if it have been with Jesus in living and habitual prayer. But if a reputed Christian seems to be leading a prayerless life, his example is a pestilence.

And, if we would remove every stumbling-block, we must remove all bars to a free intercourse between heart and heart, on religious themes. There must be that union of feeling, and freedom of discourse in the church, which disposes those that fear the Lord to speak often to one another. So we must also put down every improper feeling towards fellow-Christians. A church needs to come to the work with an united heart, and with an undivided front, and this cannot be as long as envies and jealousies and evil speaking are indulged in. The Holy Spirit will not dwell in a heart that has become a nest of vipers.

If we could gather into one view all the evils involved in putting a stumbling-block in the way of God's work of grace, if we could take away the vail and make spiritual causes and influences palpable to the senses, if we could show out to the eye, on the one hand, a church wrestling for divine influence, and then take you into Achan's tent, and show you the accursed thing, and how it has frustrated all the prayers and endeavors of the church, and distilled slumbers upon the conscience of men, counteracted the preaching of the word, and clothed the heavens over us with a frown, we should give some sense of this sin.

The Independent.

NEW YORK, THURSDAY, JAN. 20.

CHANGE OF TERMS.

By reference to the head of the first column, our readers will perceive that we have somewhat altered the terms of our paper. The object is to induce subscribers to be prompt in renewing their subscriptions. We shall adhere strictly to the rule of charging *fifty cents* additional, when advance payment is not made within three months. Subscribers will also please take particular notice of the "Liabilities of those who take newspapers."

Our friends will also understand that old subscribers must pay $2.00, and that the offer made last year, to send two copies for $3, is now withdrawn.

SHALL I WITHDRAW FROM "THE OLD BOARDS?"

Our "Iowa Correspondent," in a recent communication, (see *Indep.* Jan. 6.) expresses his conviction that the action of the American Home Missionary Society, as conducted by its Executive Committee, will be in accordance with the resolution adopted by the Albany Convention concerning missions in the slaveholding states. We agree with him in that opinion. We do not believe that the Executive Committee will knowingly employ any missionaries in the slaveholding states save those who "will so preach the Gospel, and inculcate the principles and application of Gospel discipline, that, with the blessing of God, it shall have its full effect in awakening and enlightening the moral sense in regard to slavery, and in bringing to pass the speedy abolition of that stupendous wrong." Whether the Committee ought to publish any exposition of their views on that subject,—and especially whether they ought to say or imply that they have acted heretofore on the false principle that the preaching of the Gospel and the administration of discipline in the church have nothing to do with the abolition of slavery—is a question on which we are quite willing that they should judge for themselves.

In the same letter, our correspondent takes occasion to give a word of counsel to "the large class of anti-slavery men who have withdrawn or keep aloof from the old Missionary Boards, and act through others which are more distinctively anti-slavery." He thinks that "their great mistake lies in withdrawing or withholding their influence from the old Boards." He says,

> "Were they connected with them they might aid in giving what they believe to be a proper direction to their course, whereas *now* they are powerless in that respect except so far as their example is concerned. Of course I do not set up my opinion as infallible, but I merely express my views. Is it not a serious question and well deserving to be pondered, *Whether anti-slavery men could not have done more for the establishment of correct principles as they understand the matter, in the management of missions, if they had all thrown themselves into the old Boards and made their influence felt in them, than by separating themselves entirely from them?*"

We dissent from the opinion and advice thus given by our correspondent. Our judgment is, that the brethren who, for the sake of their anti-slavery convictions, have withdrawn from what they call "the old Boards," and have undertaken to pursue the work of foreign and home missions by themselves in their own way, have done just the best thing which, with their convictions in regard to the mode of conducting missions, it was possible for them to do. And to guard against being misunderstood, we will state some of the reasons of our opinion.

1. There was, and is, a definite and conscientious difference of opinion between those brethren and the great body of Christian men who adhere to "the old Boards." Certain brethren held what we may call without offense to either party, a more advanced opinion than the rest, in regard to the mode in which Christianity, in the preaching of the Gospel, and in the application of church discipline, should be made to bear on the abolition of slavery. They had tried to bring the majority to their way of thinking, but without success. What then should they do? Their convictions were unalterable and imperative. They could not co-operate with the American Home Missionary Society, or with the American Board of Foreign Missions, without bringing on their own consciences the guilt of partnership with the palpable injustice and all the wickedness of slavery. In such circumstances, and with such convictions, they must either cease to co-operate in the work of spreading the Gospel, or they must withdraw and undertake the work by themselves in their own way. To maintain a nominal connection with institutions to which they could contribute nothing, and to attend meetings from year to year for the purpose of agitation and protest would be neither kind nor Christian—would tend neither to their own growth in grace, nor to the edification of those whom they had already, unsuccessfully, attempted to convince. The beauty of the voluntary society system of beneficent co-operation, as distinguished from the church-board system, is that it provides for this safe and peaceful adjustment of conscientious differences. There is no schism—no ecclesiastical disorganization or revolution—in withdrawing from one voluntary society and forming another.

2. There is room enough within the United States for all that another Home Missionary Society can do; and till we shall have had one or two more acts of annexation there is room enough beyond the boundaries of the Union for the efforts and enterprises of another Foreign Missionary institution. Our more advanced anti-slavery brethren may do all they can, at home and abroad, without any necessary collision with "the old Boards."

3. It is by undertaking and maintaining missions in their own way, that those brethren are to demonstrate the practicability and correctness of their own views. And if in any respect their views need to be modified—if there is any thing extravagant and erroneous in their more advanced position, their application of their principles to practice, and their personal experience in the missionary work, will do more than anything else can to set them right.

4. We have no doubt that the existence of a distinctively anti-slavery organization for foreign and home missions, will act favorably on the tone of sentiment in the constituency of "the old Boards." Let the principles of the most advanced anti-slavery men be carried into effect in a system of home missionary operations extending through the slave states; and the opposition to slavery on the part of the American Home Missionary Society and its missionaries will be increased rather than diminished in its distinctness and its intensity.

For our own part, we need not say to those who know us, that we are still, as we ever have been, the steadfast friends of the American Home Missionary Society and of the American Board of Commissioners for Foreign Missions. We can respect the motives and rejoice in the missionary labors of brethren who hold what they deem a more advanced position on the questions relating to the conflict between Christianity and slavery; but their distinctive position is not our position.

THE CONTRIBUTIONS TO THE $50,000 FUND.

We continue our notes of the information that arrives from time to time, of the contributions on the first of January to the $50,000 for church-building at the West. We do not attempt yet to arrange or compare, or to sum up or draw conclusions, but simply note down what comes to us, exactly in the order of its arrival, to be arranged and footed up hereafter. The *Puritan Recorder* of Jan. 13, says:

"THE FIFTY-THOUSAND DOLLAR FUND.—We have received reports from some sixty or more churches, who contributed to this fund on the first Sabbath of this month. The amount thus reported is about four thousand dollars. As, however, our columns are much crowded this week, we must postpone the report till next week. The contributions to this object have not been as generous in Boston as they probably would have been, were it not that this is the season for making the annual collection in behalf of foreign missions; and we understand that the churches in this city propose to raise $30,000 for this object."

The church at Eaton, Madison county, N. Y., gave $15, as we learn from Hon. B. R. Wood, Albany, the treasurer of the New York State Committee.

The Congregational church at Chester, N. J., Rev. Mr. Stoutenberg's, have paid over their contribution of $25.00. The "Independent Presbyterian Church," of Paterson, Rev. S. D. Cochran's, which is a small society with little wealth, gave $29, which the pastor thinks is as much, in proportion to their ability, as has been done by any other congregation.

A note from Birmingham, Ct., mentions that our announcement of $100 contributed there was premature. The practice is to collect their benevolent funds by personal application, which is now in progress, and already the amount pledged is considerably over $100.

The Congregational church at Middletown, N. Y., Rev. S. S. Lumgave, $25. Penn Yan, Rev. S. S. Hughson, $44. Bedford church, Brooklyn $7; Park church, Brooklyn, $24 Second church of Massena, N. Y., $10. First church of Danbury, Ct., Rev. S. G. Coe's, $54. East Whitehall, N. Y., $9. Smyrna, N. Y., $123, of which $110 is by Z. W. Elmore, Esq. Spencerport, Rev. J. H. Dill, $5. A friend in Chicago, $25. Franklin, N. Y., $38. The Bethesda church, N. Y., Rev. C. B. Ray's, gave $6 instead of $5 as first reported.

HARTFORD, Conn., Jan. 8, 1853.

To the Editors of The Independent.

GENTLEMEN:—Having seen in your paper some statements in regard to Congregationalism in New England, and noticing some mistakes therein, particularly in regard to Connecticut, I send the following statistics, carefully gathered and arranged, trusting that you will give them a place in your paper for the benefit of the brethren in Connecticut, if nothing more. I should also wish to see published in your paper the statistics of the Congregationalists in New York and other states.

Yours, very respectfully, STATISTICUS.

CONGREGATIONALISM IN 1642.

STATES.	Churches.	Pastors.	Stated supplies.	Ministers with out a charge.	Total ministers.	Vacant churches.	Destitute.	Recommended.	Total lost.	Added by profession.	Not known.	Members.
Maine,	227	150	62	21	233	32	35	35	102	803	35	16,709
New Hampshire,	184	109	43	27	179	32	39	24	95	691	227	10,647
Vermont,	165	95	55	24	211	41	26	15	85	504	191	13,616
Massachusetts,	461	302	54	107	513	55	979	339	1388	1050	1074	64,912
Rhode Island,	20	14	6	0	20	5	22	15	42	93	47	2,953
Connecticut,	204	74	30	43	104	47	641	1240	2253	4296	1831	172,096
Total,	1261	744	250	221	1460	207	1742	1668	3965	7437	3405	280,933

PREMIUM OFFERED.

A benevolent individual, deeply impressed with the importance of multiplying the number of educated and evangelical ministers of the Gospel, in order to meet the pressing and growing wants of our country and of the world, has placed at the disposal of the Society for the Promotion of Collegiate and Theological Education at the West, the sum of one hundred and fifty dollars, to be given to the author of the best essay on

PRAYER FOR COLLEGES.

"The writer is expected to set forth the *importance* of the subject, especially as relates to the conversion of young men in a course of education, and the consequent increase of candidates for the sacred ministry. Also the *encouragements* derived, not only from the divinely appointed relations of prayer to the conversion of men, but also from the signal answers to prayer for this specific object furnished by numerous revivals of religion in colleges. Then, by way of *inference*, the *obligations of instructors* to labor unceasingly for the conversion and sanctification of those under their training, and of pious young men in colleges to co-operate in this work, together with the obligations of Boards of Trust, to whom the church, in an important sense, commits the sacred interests of Christian education.

"The manuscripts should be sent (post-paid) to the care of Rev. Theron Baldwin, Corresponding Secretary, 41 Liberty-street, New York City, on or before the first of July, 1853, each accompanied with a sealed envelope containing the author's name, to be opened only in case of successful competition.

"*Committee of Award.*—Rev. Prof. Ralph Emerson, D.D., of Andover Theological Seminary; Rev. E. N. Kirk, Boston, Mass., and Rev. L. F. Dimmick, D.D., Newburyport, Mass."

EDITORIAL CORRESPONDENCE.

THE KINGDOM OF SARDINIA.

How in the world Hannibal ever toted his hordes of Carthaginian marauders over the Alps to ravage the plains of Italy, I cannot imagine. It was easy for Napoleon to march an army across the Alps, for Hannibal had done it before him; and besides Napoleon had the appliances of modern engineering,—if, forsooth, these are superior to the forgotten arts of ancient times. It was a grand conception of Napoleon to build across the once almost impracticable pass of Mont Cenis a military road which should admit of the transport of cannon and heavy carriages even in mid-winter. Seven years were required for this work, and $1,200,000 were expended upon it; but it is a work that will stand for ages. Between the execrable frontier village of *Pont Beauvoisin*,—whose good-neighborly feeling is shown in fleecing travelers at the rate of $1.15 per meal—and the archiepiscopal see of Chambery, the old capital of Savoy, a tunnel 1,000 feet long and 25 wide pierces the heart of the huge limestone rock that here walls up the valley, and which was formerly passed only on foot and with the aid of ropes and ladders. Was this the rock that Hannibal broke by the aid of vinegar and fire?——

From Chambery the road follows the valley of the Arc to Lanalebourg, and is built up from the gorge through which the river flows, with solid masonry capped with pillars and parapets, that serve to guard the passing vehicle. From Lanslebourg ten horses, relieved at times by oxen, suffice to drag the diligence up the zigzag road that gradually accomplishes the ascent of 2,000 feet and gains a level higher than the summit of Mount Washington. I cannot agree with Murray that "this is one of the least interesting of the great passes of the Alps"; for though less wild and grand than the Swiss passes, it equals any in the picturesque, while it yields to none in the historical.

I have not looked into Livy for fifteen years; but there are features of this pass that would answer his description of Hannibal's route, especially in the natural fortresses to which the inhabitants might have fled, and in the boldness of the descent upon the Italian side. The "authorities," however, have decided that Hannibal took from Montmeillan the valley of the Isere instead of the Arc, and crossed by the little St. Bernard. At any rate we were upon his route from Chambery (Lemineum) to Montmeillan, and I can hardly see why he should have followed the Isere rather than the Arc, which was more direct. But how did he get over either pass—and with elephants too? What genius, what enterprise, what perseverance, what military skill does that memorable achievement indicate in the sworn enemy of Rome. It would have been worth something to have been there and to have "seen the elephant" as it went lumbering up the craggy steep.—But Rome and Carthage are alike in the buried Past.

Since my college days—and especially under the energetic administration of Professor Thacher—the study of historical geography has been magnified in old Yale. This is an all-important branch of education. It is a pity that in our American colleges the principal use of Livy and of Tacitus is to exercise students in parsing and in rendering, and that of Horace and other poets to perfect them in scanning, while they are seldom introduced into a living sympathy with these authors and with the scenes and manners which they depict. With no special defect of memory and no scanty application to the prescribed routine of College studies, I must nevertheless confess to a somewhat defective and scanty information about classic scenes and localities through which I am now passing. In the classic recitation room the *map* should be conspicuous, and the tutor should have the aptitude of Arnold for making old things new. But let me leave at once the chair and the confessional to talk of what I *do* understand.

The kingdom of *Sardinia* is perhaps less known in the United States than any other state of Europe, and yet the hopes of freedom are centered in this kingdom more than in any other with the exception perhaps of Belgium. Everybody knows that in 1848 Charles Albert threw himself into the van of the revolutionists of Italy, espoused the cause of united Italy against the Austrians, failed miserably upon the field of battle, abdicated his throne in fear and in disgrace, and died at Oporto of a broken heart. But while what Charles Albert failed to do for Italy is every where known, what he actually did accomplish for Sardinia is not so well understood. His failure for Italy was almost a necessity. His antecedents did not warrant the confidence of the friends of freedom; he was not a military man, nor a man capable of any comprehensive scheme. He jumped at the opportunity of annexing Lombardy to his dominions, but quailed before the responsibility of a conflict with Austria; he declined the services of the republicans, and then threw his army, which was not inspired with a revolutionary zeal, into a pass of the mountains where circumvention and defeat were inevitable. His defeat was that of an unprincipled and vacillating king; not that of a great and noble cause.

But whether through generosity or through fear, or through some spasmodic impulse, he gave to Sardinia a CONSTITUTION, and that constitution is already ripening with glorious fruits. Under this constitution a Parliament is established, consisting of a chamber of deputies elected by the people, and of a senate appointed by the king, whose office is for life. In its leading features it resembles the unwritten constitution of Great Britain; for though the senate is not hereditary, like the British house of lords, it answers in the main the conservative uses of such an aristocracy, and the house of commons must be returned by the people at least once in five years. This house being in session at Turin, I attended briefly upon its debates, which, though quite unintelligible, wore the aspect of entire freedom. The body appeared intelligent and orderly; its hall was better suited to the purposes of discussion than is the British house of commons, the members being arranged upon rising semicircular benches around a spacious and well-lighted apartment; the Speaker looked dignified without the grotesque and babyish appendages of gown and wig; a corps of reporters occupied one gallery, and another was filled with spectators, who are admitted without any formality and without the repeated annoyances from policemen and door-keepers to which one is subjected on entering the Houses of Parliament at Westminster. The Sardinians can afford to be civil without betraying a constant solicitude for their own dignity. Not only are debates in the house of deputies freely open to the public, but the order of the day and the names of the speakers who have the floor are posted up in the hall below, so that one may know beforehand what to expect. A member was arguing for some change in the criminal code, and while he made his seemingly elaborate and eloquent speech to the reporters, his brother deputies read their newspapers and chatted together with all the independence of our own representatives at Washington. Snuff-taking instead of tobacco-chewing was the only apparent difference between the two.

The present ministry in Sardinia is quite liberal; and when recently the king proposed a somewhat re actionary programme, he could not find a ministry to accept office upon such a basis. The press enjoys a good degree of liberty and in the main is thoroughly liberal. It was cheering to hear a newsboy shouting in the streets "The Echo of the People," a little sheet devoted to popular liberty and reform, which has a wide circulation. There is also in Sardinia a good degree of religious toleration; and it is believed the king is favorable to this under the constitution. There are, however, unrepealed laws of intolerance, which in certain localities, subordinate officers have recently brought to bear against Protestants and especially against converts from Romanism to Protestantism, just as in Turkey, after the firman of toleration Armenian prelates contrived to persecute the evangelical party; just as, in England, Bishop Phillpotts contrived to send a poor curate to prison to pay the costs of contending against his papistic decrees. The Jesuits are greatly incensed at the toleration granted to the Protestants. They would reproduce in Sardinia the scenes of Tuscany, or the terrible persecutions in which the history of the Waldenses abounds. With France on their side, and with the example of Tuscany defying the remonstrances of Christendom against the revival of the Inquisition, they cannot brook that the "beastly Protestants" as their organ styles them, should be tolerated in Sardinia. But they have recently met with some signal rebukes.

Professor Newts, who held the Professorship of the Canon Law in the royal university at Turin, was denounced by the Pope in a brief, for teaching the Gallican view of the Papal supremacy, which makes the Pope subordinate to a General Council and the spiritual power subordinate to the temporal. This same doctrine he had taught for twenty years; but now the Jesuits demanded his removal from office, and the bull of the Vatican roared to devour him. His case created much excitement. Professor Flana, distinguished in the department of mathematics, made a truly mathematical speech in the Parliament, of which he is a member. It was substantially as follows:—

1. I deny the supremacy of the Pope of Rome.
2. I deny that the church as constituted at Rome is of divine origin.
3. I deny the right of the Pope to interfere in the affairs of this University.

Such postulates followed by such a Q. E. D. were quite astounding to the Jesuit Doctors.

After a while, for prudential reasons, Prof. Newtz was quietly transferred to another department; but the bishops having forbidden the candidates for the clerical office to attend upon the theological lectures in the University, the Faculty of Theology is reduced even to a worse extremity than was that of Cambridge a few years since, for it has but one solitary student. The literary and scientific departments, however, are well attended; and I noticed that the library, which is free and open to the public, like the national library at Paris, was filled with students and visitors, engaged in consulting its treasures.

But the Jesuits have met with another rebuff more signal than in the case of Prof. Newtz, whom they had thought utterly to supplant by the authority of the Pope. For many years past a small Vaudois church has existed in Turin as a sort of dependence of the British and Prussian embassies, thus gaining an indirect toleration. Here evangelical preaching was maintained in the French language. Of late an Italian service has been added, with very marked results, so that the little low, one-story barn-like building where they have been accustomed to meet, in the area adjoining the residence of General Beckwith, the distinguished patron of the Vaudois, has become too strait for them, and they have been compelled to enlarge their operations. In these circumstances they have sought and have obtained from the government a recognition as *a distinct parish* of Turin, and have erected upon one of the principal streets a large and elegant church for Protestant worship in the French and Italian tongues. The Jesuits sought in every way to defeat the erection of this church. They appealed to the *edile*—a set of functionaries who have the supervision of the plans of all buildings—to prohibit the erection of an edifice that would mar the architectural symmetry of the city! Failing here, they appealed directly to the king; but his majesty simply asked them whether they had churches enough, and on their replying in the affirmative, rejoined "Well, these Protestants have not enough, and they shall have this." It may be doubted whether in all this the king is actuated by principle or by mere policy; but the fact that with the royal sanction Protestantism has obtained a public position in Turin, calls for devout gratitude to God. The Vaudois church in Turin has two excellent pastors; Rev. A. Rest, who preaches in the French tongue, and Rev. J. P. Meille, who having studied Italian at Florence till he has acquired great fluency in the language, preaches in that tongue, and also gives Biblical instruction to the children of Italians. All the services of these pastors are now thronged.

It is interesting to notice at Turin the evidences of thrift under the policy of liberty granted by the constitution. On every side new houses are going up as numerously in proportion as in the city of New York. During the past season houses have been erected in Turin for the accommodation of 20,000 additional population, and as many more are under contract. A duke of Lombardy, now living in Turin as a refugee, has recently erected a building which with the land is worth $400,000. A lot about 150 feet square which before 1848 could have been bought for $500, sold recently for $16,000. The spirit of liberty has infused activity into all branches of trade. Turin looks as busy as any inland city in the United States. Men find an inducement to invest their property under the protection of LIBERTY. There are in Sardinia about 30,000 refugees from other states of Italy, and some of these are prosperous merchants in Turin and in Genoa.

These are only the first fruits of the freedom bestowed upon the people by the constitution. The masses need to be trained to the full enjoyment of that liberty. With a people long subjected to political despotism and to Roman Catholic superstition this must be a work of time. It is difficult for an American to conceive of the stupidity of the mass of such a population,—a population 27 per cent. of whose adults can neither read nor write. Take one or two illustrations. When the people were first called upon to elect representatives to Parliament, and were exhorted to choose the very best persons in their communes, some of them elected the Pope and others their patron saints!

An attempt is now making to diffuse education by a system somewhat analogous to the common-school system in New England, by establishing district schools in each commune, under the direction of the local authorities. Some of the curés have entered into this movement, for there are among the Roman Catholic clergy *a few* liberal-minded men—some even who are ready to do and to suffer for the cause of freedom. But the prejudices of the people are an obstacle to their own improvement. In one commune where there was in the treasury a surplus of several thousand francs, a proposition to have schools was opposed on the ground that their fathers did without them, and a proposal to build roads was opposed upon the ground that their fathers had always walked in the existing paths! *Apropos* of roads, while one finds in this country very good roads on the great routes of travel, he misses the cross roads so common in New England; and also the fences that should divide into little homesteads these immense orchards, vineyards and fields.

While some of the clergy favor education, the bishops are opposed to it, and they have recently caused to be read in the churches a manifesto that the people should read only such books and newspapers as were approved by the bishops, and that every one should deposit his library with the bishop and then draw from it such books as the bishop thought fit for him to read! My dear † John, Archbishop of New York, and cardinal-expectant, wouldn't you like to do the same thing? But even here in Turin this manifesto provoked in some of the churches a hearty guffaw. Alas for "the church" in this day of newspapers!

Turin is a very cleanly and a very beautiful city. Its streets are rectangular; it has several noble squares, and all its buildings wear a stately and an elegant aspect. The plan of building is uniform; no house can be erected without its plan being approved by the ediles; hence nearly all the houses are of one pattern, with spacious porticos, lofty stories and handsome cornices and reliefs. They are of brick, stuccoed, and are fire-proof. Business is done under the broad colonnades.

That Sardinia is destined to act an important part in the coming affairs of Europe, no one can doubt; but it is difficult to conjecture what that part will be. I think, however, the following view may be relied upon. Sardinia, with its free constitution and its political and religious toleration, is thoroughly hated by Austria, the Pope, and Louis Napoleon. These powers are intriguing for the subversion of its liberties, and Austria and France may make the fact that Sardinia affords an asylum to refugees, a pretext for war. It therefore behooves the king of Sardinia to be a little watchful as to the character of the refugees which he admits to his protection. With a standing army of but 40,000 men—though capable of being increased to 80,000—he could do nothing against France and Austria backed by Russia. Just now peace must be his policy. At the same time he fully reciprocates the hatred of Austria and the Pope; he has his father's defeat to avenge, and he is flattered with the hope of becoming the political head of Italy. He is therefore disciplining his army, by the most thorough personal inspection, and developing his resources. Nowhere in Europe have I seen a finer body of troops.

The people of Sardinia have little to ask for themselves. They have present freedom and are making progress. They would gain little by the *immediate* substitution of a republic for a monarchy. They have in the main as much freedom as the people of England. But there is this important difference. The liberties of the English people, from the plain of Runnymede and Magna Charta down to the Free Trade act, have been wrested from the sovereign and the aristocracy by the steady growth of the popular strength; and those liberties are sure. The liberties of Sardinia are the sudden gift of the king, and like the king of Prussia, the present sovereign may change his mind and seek to retract what is granted. There is no guaranty of permanence to these free institutions. Yet the people having tasted liberty will not surrender it. Moreover there is now a wide-spread and intelligent sympathy with the cause of Italy, so that in the event of another revolution in Lombardy or at Rome, Sardinia would make common cause with the patriots. Probably the king would take the lead in this; for two reasons: first, hatred of Austria; secondly, the hope of annexing Lombardy.

In 1848 the Austrians were driven out of Milan, of Brescia, of nearly all Lombardy. But the people did not know how to follow up their success. They had no plan of government and no organized army. They thought the Austrians, upon such evidence that they were not wanted, would keep away. At last they put themselves under the protection of Charles Albert, and the result is known. The next revolution must come to a different termination. The present king of Sardinia is a military man; he has a disciplined army; the popular sympathy would be with him, and he would sweep Lombardy clear of the Austrians and hold it. But the republicans would not trust him. Mazzini disapproved of the alliance with Charles Albert, and he would not put the cause of Roman and Italian freedom into the hands of the present king of Sardinia, because he knows that any such contract would be founded upon a lie and must work disaster in the end. The king of Sardinia cannot take the initiative. Everything depends upon France. When the bloody and villainous Empire shall be overthrown, as it *must* be—upon the instant Rome will rise and Mazzini will be at his post: then Lombardy will throw off the Austrian yoke, and Sardinia will hasten to her protection; while Austria is contending for the Lombardo-Venetian kingdom, *Eljen* Kossuth will make the welkin ring over the plains of Hungary; ten thousand buried muskets will be furbished anew; a hundred thousand men will rush to arms; the prophet hero will march to victory; Circassia, making common cause, will deploy the barbaric hordes of the North; Romanism, Despotism, the Pope, the Cossack, the Empire will roll under the feet of an avenging people, the great battle of the Lord will be fought, the day of his wrath will come.

Even my excellent Peace friend, with whom I fully sympathize in a horror of war, must admit the necessity of one general sweep of revolution over oppressed Europe, and discerning the right must pray for its success. Meanwhile as Christian men, we can have nothing to do with all this, but to help the diffusion of knowledge and religion, so that revolution when it comes may not be merely for physical changes but for moral benefits and for the eternal principles of Right.

December 15.—I close this letter at Genoa, where I have spent two days. From the loftiest window of the old palace of the admiralty, I look down upon the snug harbor shielded by breakwaters, where repose the little consters that now represent the commerce of this once glorious republic. There is freedom here and activity. The open area in front of the hotel—"where merchants most do congregate"—is crowded with a Babel-like assemblage, and the little streets, from ten to twenty feet in width, up hill and down, are thronged with busy chafferers. The sun shines gloriously upon the sea, illumining its surface with every shade from brightest gold to deepest blue. The panorama of hills encircling the city smiles in the fresh, transparent atmosphere of a December morning; the bells of the churches peal the hours of devotion. Gay ladies, bonnetless, with their pretty head-dresses of lace, go flaunting by, while the poorer classes maintain the fashion with their neat hoods and tires of calico. There is apparent the life of liberty. Yet here are things to make one sad. Majestic buildings, the types of a glorious past, are moldering away. The power of Genoa has departed. As I entered its walls by night and heard the huge gate creak upon its hinges and answered the demand for a passport, as I inquired for a friend through the double grating with which almost *every* door is furnished as a precaution against assassins, as I looked upon the massive bars that cover almost every window, as I met the guards with fixed bayonets and heard the muster drum for morning and evening parade, as I surveyed the ruins of a fort that the people had demolished so lately as 1848, and then saw huge barracks of soldiers in the heart of the city, I felt that even here in Sardinia, society is based upon *fear* and men live in prison. I have found here also, noble exiles from Lombardy, bleeding at the news of the arrest by the Austrian police of *four hundred* patriots, five of whom have already been executed while others lie under sentence of death. What a fact is this! It shows the extent of the secret organization for liberty; it shows the execrable tyranny of Austria. Four hundred men in different places imprisoned on suspicion and without trial! The papers here condemn the work; the refugees are disheartened; but the day of retribution must come; when men who have suffered for the crime of hating a foreign oppressor, shall see that oppressor driven from their dear native land. T.

FROM OUR REGULAR FRENCH CORRESPONDENT.

PARIS, December 23, 1852.

GENTLEMEN:—A very edifying silence reigns about public affairs. Since the *respublica* is dead and gone, the public have fairly (it seems) dismissed the subject. The most interesting topic now for all true subjects is, to get a daily bulletin of his majesty's health and doings. I send you a specimen of this touching news which, every morning, rejoices the heart of every faithful reader of *La Patrie*, *La Constitutionnel*, *Le Moniteur*, &c. As they are made by a blinded republican, you must not be surprised if there is any incorrectness in these extracts from *The French Court Journal*:

December 18th.—The Emperor left to-day the Palace of the Tuileries to go to Compiègne. The crowd of an enthusiastic people almost prevented his progress through the streets. Nothing heard but shouts of *Vive l' Empereur!* The police deserves the greatest praises,—and a glass of wine.

Creil, same day,—10 minutes later (by telegraph).—His majesty arrives. Great enthusiasm on the part of the people.

Compiègne, same day (by telegraph.)—Nothing can give an idea of the reception given to his majesty here. The people are really crazy. The bishop has come to receive his majesty. His majesty entered the church and prayed in a most edifying manner. After that his majesty coughed thrice, and once smiled graciously.

December 20th.—Hunting has begun. There was a large party behind the Emperor; the Duke of A., the Prince of D., the Count of R., and the Marquis of T., as well as many other titled subjects of H. M. were present. His majesty deigned to shoot a stag. All through the hunt the inhabitants of the forest shouted *Vive l' Empereur!* All beasts are for him.

If the things *they* do secretly could be spoken, I might add to the *Court Journal* the account of some very scandalous deeds which are now going the rounds of some of the saloons of Paris, but I must not.

Beside the above news, nothing of interest has happened during the week.

Of our religious affairs and difficulties I can say nothing for the present, except that our horizon grows darker and darker. Next Thursday you will hear of the case mentioned in my last.

FRANC PARLEUR.

AMERICAN TRACT SOCIETY.—The monthly meeting of the committee was held on Monday, 17th inst. Letters of much interest were read from various foreign missions, and from societies in England and on the continent, and large appropriations were made in aid of their printing operations. Cash appropriations were made as follows: for France, Italy, Germany, Russia, and other parts of continental Europe, $4100; for the Armenians of Turkey and for other countries on the Mediterranean, $1800; for Bombay, Madura, Ceylon, Madras, Orissa and countries of Southern India, $3800; for the large missions of the General Assembly's Board in Northern India, $3000; for Burmah, Assam, Siam, and the several missions in China, $4500; for our Aborigines, Africa and the Sandwich Islands, $2800; total, $20,000. This sum must be remitted on or before April 1, and much of it remains to be raised.

The receipts of the Society for the past month were $41,624. The gratuitous issues since April 1 exceed thirty-six million pages. A heavy debt for printing paper encumbers the Society's operations, and should be liquidated without delay.

FIFTY THOUSAND DOLLAR FUND.

The following amounts have been received by Mr. Timothy Dwight, Treasurer for the State of Connecticut, for the proposed fund of fifty thousand dollars, for aiding in the erection of Congregational church edifices at the West.

New Haven F. Ch.,	$753 75	South Woodstock,	13 00
Howe-st. Ch.,	55 37	Hartford, F. Ch.,	400 00
North Church,	525 47	West Hartford,	76 86
South "	82 35	East "	65 69
College-st. Ch.,	81 09	Wethersfield,	30 00
Sab. School, Howe-st.,	5 00	Windsor Locks,	25 00
E. Haven F. Ch.,	40 00	Bolton,	9 00
" S. "	26 00	Farmington,	268 00
Wallingford,	56 00	East Windsor Hill,	25 51
New-Brantford,	10 00	Berlin,	33 00
Waterbury F. Ch.,	120 00	Avon,	27 00
Waterbury 2d Ch.,	25 74	Simsbury,	60 00
Meriden Centre "	35 00	Windsor,	42 50
Guilford Third "	50 75	Southport,	153 52
Ansonia,	114 00	Ridgefield,	75 00
Plainville,	25 00	Stanwich,	13 75
Clinton,	25 00	Bethel,	50 00
Naugatuck,	40 00	Torrington,	24 85
Southington,	36 00	Higganum,	11 00
Southbury,	24 00	Mystic Bridge,	10 00
Middlebury,	26 85	Middlefield,	47 50
North Guilford,	24 00	Montville,	15 00
South "	16 00	Somers,	28 33
West Hartland,	12 00	Colebrook,	19 45
Westport,	34 00	Middletown, N. Ch.,	112 83
Warren,	27 00	Millington,	11 00
Easton,	32 00	Rockville,	104 50
Winsted,	62 16	Hadlyme,	6 00
Litchfield,	54 50	Union,	2 00
Watertown,	82 11	Lisbon,	20 07
Bethlem,	42 00	" Hanover Ch.	30 72
North Canaan,	55 00	Stafford Springs,	21 58
Brookfield,	23 15	Franklin,	10 33
Milton,	2 50	Portland Central Ch.,	15 00
New Preston,	30 00	" First Ch.,	17 00
Goshen,	42 00	East Lyme,	5 00
Mill Plains,	15 50	Lyme, F. Ch.	28 30
North Killingly,	5 00	Chester,	28 00
South "	11 00	Eastbury,	11 00
Canterbury,	22 00	Jewett City,	14 00
Lyme, Grassy Hill,	12 53	New Milford,	70 00
Hebron,	15 00	A friend, Cheshire,	20 00
West Woodstock,	3 00	Quinebaug,	20 00
Total	- - -		$4,692 62.

BURNING OF ILLINOIS COLLEGE.

JACKSONVILLE, Jan. 4, 1853.

MESSRS. EDITORS:—At about eight o'clock on Thursday night last a fire broke out in the main building of Illinois College. The holiday vacation of a week had just closed, and the students with few exceptions were out of town; of those that remained, also, a number were at a religious meeting, a mile distant from College Hill. According to the best calculations we are able to make, the fire originated in the room situated at the south-west corner and fourth story of the building; but from what cause it is impossible to determine. At the time the flames first broke out, a good fire-engine, efficiently manned, would have compelled them to surrender; but unfortunately, although Jacksonville owns an engine, there is no organized company to use it; the fire therefore pursued its way in the calm night with steady, deliberate march, till there was no more to conquer. I arrived on the ground at half-past eight; and what a scene was there! Beautiful College Hill seemed transformed into one vast encampment. Hundreds were hurrying to and fro; books and furniture were strewed in confusion on every side, while in the midst the great fire glared and crackled.

The main building was about 100 feet long by 40 feet deep, and is wholly demolished. A wing at the north end was occupied as a boarding-house, and is likewise a complete ruin. The corresponding wing at the south end was by great exertions saved. This and the chapel are all the college buildings proper that remain.

The edifice destroyed was erected in 1832, when materials were scarce and poor, and mechanical labor very dear: so that, although but an indifferent affair, its cost was not less than $25,000. Probably half that sum would erect a much better structure now. The whole loss to the college is about $15,000, upon which there was an insurance of $3000. An additional policy for $4000 expired in November, and was not renewed; owing partly to the fact that no agent of the company at present resides here, and therefore no notice was sent, as has always been done heretofore; and partly to the fact that the treasury department of the college had so recently changed hands that the new incumbent had not become acquainted with the state of the business. $7000 would have placed the college in a better condition than before; as it is, the loss is sensibly felt.

Last evening a meeting of the citizens was held to consider what ought to be done. The plan at present is to build merely an edifice for public purposes, containing chapel, library, lecture and recitation rooms. It has long been the opinion of those most conversant with the subject, that the system of providing dormitories in one central place is a poor one, and that the plan adopted by most literary institutions abroad and some at home, of leaving the students to find homes in the families of the people would at once save expense, prevent much concerted mischief, tend to the social cultivation of the young men, and to the identification of their interests and those of the college with the sympathies of the community. Probably such a system will be tried here.

Since the commencement of its present year, and up to the time of this calamity, the college has been in a prosperous and promising condition. Many of the obst

GERMANY.—We have advices from our foreign German mission dated July 14th. The letter is from Brother C. H. Doering, and is dated from Bremen. It confirms, to some extent, the apprehensions we have had for some time past, that the liberty of our brethren in Germany, as missionaries, would be curtailed. Brother Wunderlich has been again put in prison in Saxony, and Brother Nippert is still more embarrassed in Wurtemberg. We are still unmolested in Bremen, Hamburg and Frankfort; and we sincerely hope we may be able to occupy peaceably these centers of influence and communication with Germany. If we may not go into the interior and organize churches, yet the light and spirit of the mission may shine into the national churches, as formerly in England, and the people evangelized in these three free cities may carry the life of the Gospel into the interior, and plant it, as did Mr. Miller, who was converted in London some years ago, returned to Germany and planted the Wesleyan mission in Wurtemberg. But the people of Germany who receive the divine light and life, and are not permitted to enjoy it freely, turn their eyes towards America, and are coming hither and swelling our German churches; thus the fruit of the mission in Germany is gathered to a large extent in America.—*Ad. & Journal.*

MADRAS.—A communication from Dr. Scudder states that he is occupied very much of his time in preaching in his own house. He mentions a report that there exists a secret society of Mohammedans, extended through the British dominions in India, banded together to rise against the government if any attack is made on their faith. The Hindoo mind is so thoroughly roused, that all the enemies of Christianity are united in opposing it. A book has been published, embracing all the common objections, and expressing great apprehension as to the prevalence of the Gospel. The "Friend of India," in speaking of these things, compares the state of things in India to that of Paganism in the Roman empire, in the time of Diocletian, and says, "There are signs on every hand that we are witnessing the beginning of the end." Dr. S. describes the case of a young Brahmin in the North of India, who was selected to confute a Christian tract, which he attempted, but in the course of his investigation, became convinced of its truth, and was baptized. In consequence, his wife was driven from him, and kept for two years, when he took possession of her, and his rights were sustained by the court.

BIBLE JUBILEE.—The following are the objects to which the British and Foreign Bible Society solicits contributions at the several meetings which may be held to commemorate its Jubilee or fiftieth year, beginning on the 7th of March next, at the City of London Tavern, in the very room where the society was formed in 1804:—

1. Special grants of Bibles and Testaments to prisons, asylums, schools, and charitable institutions in Britain. 2. Special grants to Ireland. 3. Special efforts in India, Australia, and the colonies, by agencies, grants or otherwise. 4. Special grants for China. 5. The establishment of a separate fund, from the annual produce of which pecuniary assistance may be given to colporteurs and other agents of the society, and to their widows and children.

PERU.—The Presbyterian organization formerly existing at Peru, Ill., having become extinct, a Congregational church was organized, Tuesday, January 4, 1853, by a council convened for the purpose.

This church is composed of those formerly connected with the Presbyterian church, together with others who held letters in waiting for an organization such as the present. It was organized with seventeen members; about twenty-five other individuals contemplate uniting at the earliest opportunity. The church commences with very favorable auspices, having begun already to erect a new and commodious house of worship with prospect of its speedy and successful completion. The society possess ample ability to support the institutions of the Gospel. They are happily and unanimously united in their pastor, Rev. Wm. A. Baldwin, whose successful career thus far promises an abundant future usefulness in the extensive and important field in which he labors.

By the ecclesiastical council convened for the purpose of organizing this church, Mr. W. A. Baldwin and Mr. W. H. Collins, both licentiates of the New York and Brooklyn Association, were ordained to the work of the Gospel ministry. By vote of the council the formal exercises of the organization and of the ordination were combined. The exercises were as follows:—Invocation and reading of the Scriptures by Rev. R. C. Bristol, of Lowell; introductory prayer assigned to Rev. E. G. Smith, of Dover, and the sermon assigned to Rev. O. Lovejoy, of Princeton, were omitted, on account of the lateness of the hour; reading the articles of faith and covenant to the church by Rev. W. A. Baldwin; consecrating and ordaining prayer by Rev. O. Lovejoy, of Princeton; charge by Rev. M. R. Whittlesey, of Ottawa; right-hand of fellowship, by Rev. Geo. B. Hubbard, of Lamoille; concluding prayer by Rev. E. G. Smith, of Dover; benediction by Rev. W. A. Baldwin.

The services were quite solemn and deeply impressive.

INSTALLATION AT WARSAW, N. Y.—Rev. Z. Eddy was installed pastor of the Congregational church at Warsaw, Wyoming co., N. Y., on Wednesday, January 5. The sermon was preached by his brother, Rev. H. Eddy, of Ellicottville; installing prayer by Rev. J. M. Ballou, of Gainesville; charge to the pastor by Rev. C. B. Lord, of Pike; right-hand of fellowship by Rev. J. R. Page, of Perry; address to the people by Rev. Edward W. Gilman, of Lockport.

This church was organized thirteen years since by a colony from the Presbyterian church in the same village, and it has steadfastly adhered to its faith and independence, though surrounded by churches whose Congregational order has been in a great measure obscured by Presbyterian connections. Its house of worship, erected in 1840, has been twice enlarged to meet the wants of a growing congregation. The influences of God's Spirit have been felt and the original number of members has been increased nearly four-fold. Rev. Mr. Eddy has already ministered there with acceptance for more than two years, and now with the approbation of neighboring Congregational and Presbyterian churches becomes in form, as he was before in fact, the pastor of the church.

DOVER, N. H.—Rev. B. F. Parsons was installed pastor of the First Congregational church in Dover, N. H., January 12. Invocation and reading the Scriptures by Rev. J. M. Prince, of Georgetown, Mass.; introductory prayer by Rev. A. Mann, of Exeter; sermon by Rev. S. L. Pomroy, D.D., of Boston, Mass.; installing prayer and charge to the pastor by Rev. B. R. Allen, of South Berwick, Me.; right-hand of fellowship by Rev. J. T. McCollum, of Great Falls; address to the people by Rev. A. Tobey, of Durham; concluding prayer by Rev. Geo. Spalding, of Rochester; benediction by the pastor.

This ancient society have recently repaired and beautified their house of worship. May the recent improvements in externals be typical of a work, which shall be wrought among them, upon the spiritual temple.

THE WELCH CONGREGATIONAL CHURCHES OF TAMAQUA AND SUMMIT HILL, PA.—The above churches have had an addition of fifteen new converts within the last two months. The congregations are overflowing, and a spirit of seriousness is prevalent among the hearers. There are from 800 to 1000 Welsh people in this region. The Rev. J. M. Thomas, formerly of this city, is settled among them.

JUBILEE.—Rev. Isaac Robinson, D.D., of Stoddard, N. H., preached a sermon on the 50th anniversary of his ordination as pastor in that town:—

Of the council who ordained him, in 1803, but one remains, the venerable Rev. Dr. Newell, of Nelson, who for many years has had no charge of a parish, and is now nearly 90 years of age. But two of the then residents who voted for Dr. R.'s call, are now within the limits of the town. On Wednesday, (5th instant,) being the 50th anniversary of his ordination, a large number of his parish called on the doctor, bringing substantial testimony of respect and affection for their faithful pastor, including $65 in cash. The meeting was one long to be remembered, as doubtless will the kindness reciprocated be cherished.

STRATFORD, CT.—We learn that the council convened to consider the call of the First Presbyterian church upon Mr. Weed to become their pastor, have advised against the removal, in which decision Mr. Weed and the people of Stratford very cordially acquiesce. Our Old School brethren at Princeton will be disappointed.

Rev. Wm. W. Atwater has received and accepted a call from the First Congregational church in Niles, Mich., to supply the pulpit formerly occupied by Rev. E. Colton, who, by his own request, was dismissed from the pastoral charge in November last. Mr. A. enters upon his new field of labor with fair prospects of success.

Rev. Byron Sunderland, of Syracuse, has received a call to the First Presbyterian church in Washington City.

CAPE OF GOOD HOPE.—The Dutch Reformed Church holds its Synods at Cape Town—66 ministers and elders, representatives from all parts of the colony—with perfect decorum and amity; the ecclesiastical affairs of the large and important class of that denomination are entirely under the sway of their representatives in the Synod.

PRAYER.—Bishop Ives, of North Carolina, has addressed to the clergy of his diocese a statement of the reasons that impelled him to withdraw from the Episcopal and to unite with the Roman Catholic church.

The Daily Union Prayer Meeting was resumed on Monday in "*Hope Chapel*," on Broadway, and will be continued during the winter. It begins at 8 o'clock, and continues half an hour.

DR. BUSHNELL.—We omitted to notice, as we should have done in our last issue, the fact of Dr. Bushnell's recent return to our city after an absence of some three months. His absence has been occasioned by ill-health, and we are happy in being able to say that he has derived much benefit from his travels and the accompanying exemption from study. None who are not somewhat familiar with his history, or who do not know how abundant in labors he has been both as a minister of the gospel and as a citizen, during the nearly twenty years of his residence here, can tell how warmly he is welcomed back to the scene of his great usefulness. Our city is the better, in more respects than one, for his having lived in it.—*Hartf. Rel. Herald.*

SEAMAN'S CHAPEL IN WILMINGTON, N. C.—We are glad to see that the friends of seamen, in North Carolina, are making a move which promises success, to build a chapel in Wilmington, which is their only commercial town of any considerable importance. A meeting was lately held in Raleigh for the object, when addresses were made by Robert Strange, Judge Saunders, Mr. Hill, and Rev. Dr. Bridgman—a collection taken up. The *Post* says that "Rev. Mr. Langdon, the zealous agent for the object, has enlisted a considerable number of the citizens of that town in its behalf."

VIRGINIA.—There are not ten ministers in the Synod of Virginia that are supported by their churches! The burden of the support of the gospel is paid out of the pockets of the ministers, most of whom are poor men. Does this look as if their people really wanted them? There are ministers in this synod who do not get as much from their churches in a year as a tobacco manufacturer pays for the best hands in his factory. This is a fact that is susceptible of direct proof.—*Watchman and Ob.*

WORCESTER.—Rev. Horace James, of Wrentham, has been invited to the pastorate of the Old South church and society, Worcester, Mass. We understand that Mr. James will negative the call. The people in Wrentham are unwilling to part with him, and have manifested their regret in a substantial form by an increase of salary.—*Boston Chron.*

GEORGIA.—At the late meeting of the Georgia Methodist Conference at Athens, the secretaries reported a net increase of 925 whites and 567 colored members. The *Southern Advocate* says—

"We shall keep a look-out upon those of our exchanges who make a great ado about the 'secession' in Georgia, during the year, to observe if any of them will note the fact that there are more Episcopal Methodists to-day in Georgia, than there ever were from the days of the famous Hope Hull to the year of grace, 1852. Seventeen thousand dollars were contributed during the year for missionary purposes, and $4,000 for the Bible cause."

REV. J. W. LOGUEN.—This eloquent colored preacher of Syracuse, preached in this city a few evenings ago, to a large audience, and with an energy and pathos rarely surpassed. He is a fugitive from slavery, and liable to be sent into bondage again whenever the minions of the law can get power to have ten dollars rather than five. We learn that an effort is being made by Aristarchus Champion, Esq., of Rochester, to purchase the freedom of Mr. Loguen and his mother, who is still in slavery. —*Auburn Advocate.*

SOUTH CAROLINA.—Rev. C. Murchison, writing in the midst of a glorious revival, from Newberry circuit, South Carolina conference, says that in less than two years past he has taken into the church on that circuit, over nine hundred persons, most of whom have been thoroughly converted.

Henry Foster Burder, D.D., a Congregational minister of London, well-known on both sides of the Atlantic, has retired from the pastoral office, by reason of the infirmities of age. The occasion was signalized by the presentation on the part of his people of costly pieces, appropriate tokens of regard, and a vast assembly of his friends participating in the interest of the scene.

INTERVENTION.—At the meeting for the Madiai, Dr. Murray said he learned that President Fillmore, and the Secretary of State, Mr. Everett, had already addressed representations to the Grand Duke in behalf of the Madiai, and other sufferers for conscience sake in Tuscany, and this meeting would strengthen them in the position they had taken.

MINISTERS' DAUGHTERS.—An effort is being made in the bounds of Virginia conference to raise a fund of $20,000, for the education of the daughters of the traveling preachers of that body. Rev. G. W. Nelly offers to be one of a hundred to give $200 toward the object.

MADAGISCAR.—The ports of the island of Madagascar are again to be opened to the commerce of the world, and the dogma of misbelief is gone. The queen had given permission to all her subjects to return, and the young prince is reigning jointly with his mother, both being anxious to make a treaty with the British government.

ORDINATION.—Rev. Crosby H. Wheeler was ordained in Warren, Me., and became pastor of the Second Congregational church in that place, on the 29th instant. Sermon by Rev. E. G. Carpenter, of New Castle.

CHICAGO TRACT SOCIETY.—The annual meeting was held at the Second Presbyterian church on Sabbath evening, and was attended by a fuller house than we recollect to have seen at any of its anniversaries. Rev. J. M. Davis of the Second Congregational church preached the sermon from Esther.—*Herald.*

Rev. Gideon Dana is at Strongsville, Cuyahoga county, Ohio, serving the Free Congregational church, as pastor, and the church is entering the new year under the reviving influences of God's grace.

COMPORTING.—On Christmas morning, when Rev. Mr. Clarkson, rector of St. James' church, Chicago, went into his vestry, he found on his table a purse of gold amounting to several hundred dollars, with a line saying it was the gift of a few friends to a beloved and devoted pastor.

COLLEGES AND SEMINARIES.

Yale College.—The correspondent of the *Congregationalist* writes as follows:—

"Prof. Goodrich, whose severe sickness has been mentioned in the public prints, has so far recovered his health as to be able to resume in part his duties in the Theological Seminary. He has just received a request from his publisher to prepare a second edition of his 'Select British Eloquence.'

"The exciting theme in our miniature world for some weeks past has been the dissolution—not of the Union, but of the Calliopean Society. This was originally a society formed by undergraduate students in 1819, during the anti-slavery excitement, which so deeply agitated the country. It was made up almost entirely of persons from the Southern States. The society had gathered a library of about 6000 volumes. For several years the society had not been supported with very much energy, and last term, after much discussion and consultation with graduate members, it was resolved to disband the society. This movement viewed in connection with recent political events possesses more than ordinary significance. Unfriendly as the North is said to be to the South (see Judge Paine's decisions *et id omne genus*) Southern students still come here for the purpose of education, and here we see the disbanding of a Southern society and the (probable) mingling of its elements with the other societies. *The Federal Union is safe!*

"APOTHEOSIS.

"A friend suggests that Calliope is not *dead* but deified. Just as our Calliope was departing, Mr. J. R. Hind at London discovered a new planet, Nov. 16th, 1852—the 21st of the asteroidal group—which has been named Calliope. Though Calliope has departed from our world she is not be irremovable, for

"*Perambulabit astra sidus ut ante.*"

Union Seminary, N. Y.—An application is now being made to the N. S. Presbyterian churches in Philadelphia to complete the endowment of this institution. It will be perceived from the commendation in the *Christian Observer*, that its claims are based on the assumption that it is, what our correspondent last week represented it to be, an exclusively Presbyterian institution, and appeals to the "strong denominational feeling" for its support. The *Observer* ("D.") says:—

"Once when this excellent institution, (for which the writer, as an unworthy alumnus, has a very tender filial reverence and regard,) was pleaded for in this Dr. Wisner called 'the Lord's corner, it was saved by some gentlemen in Boston because it was so pre-eminently '*a Missionary Institution.*' On the same ground, it is worthy not only of being saved, but of being permanently established.

"The prospects at present are quite encouraging. New York and its vicinity have already subscribed *twenty-five thousand dollars*. Each subscription is payable half in May next, and the other half on the first of January, 1854, but none of the amount is available until one hundred thousand dollars are secured.

"This leaves only twenty-five thousand dollars to be raised here in Philadelphia. The appeal is to the strong and well known denominational feeling that exists in our city; to the interest we are now taking in other efforts for the consolidation of our church; to the necessity that exists to have such an institution, where we may send our own children to be educated for the gospel ministry, and above all, to our general interest in the welfare and prosperity of the Church of God."

Georgia.—Mr. John H. Fitten, formerly Professor of Mathematics in Oglethorpe University, is about to establish a periodical, styled the *Southern Eclectic*, at Augusta, Ga.

Dartmouth.—George C. Shattuck, M.D., of Boston, has recently made a donation of $7000 to Dartmouth College, for the erection of an observatory and the purchase of astronomical and philosophical instruments; also a donation of $1000 for the purchase of books for the library. Prof. Young will proceed to Europe early in the spring to purchase the instruments for the observatory and books for the library. The observatory will be erected as soon as practicable, on the elevated site between Dartmouth Hall and the Medical College.

Mississippi.—The Mississippi Episcopal Institute at Jackson has, by a charter from the legislature, been changed into the *College of St. Andrew*, with corporate powers in the hands of seven trustees, of whom the Bishop is one, to hold property and confer the degrees.

Columbian College, D. C.—The prospects are more encouraging, that Mr. Broaddus will succeed in raising the $20,000 on condition of which Mr. Withers promises another $20,000, which will quite resuscitate the institution.

Wake Forest College, N. C.—President White has been persuaded to recall his resignation. He has presided creditably over the institution for fifteen years. The present corps of officers consists of four professors and one tutor. It belongs to the Baptists.

Lawrence University, Wis.—This institution was founded by the liberality of the late Amos Lawrence, of Boston, and given into the hands of the Methodists because he was led to believe that the institution would be most useful in their hands. It is planted at Appleton, Green Bay. Rev. W. H. Sampson is president, and there are already 84 students, 32 males and 52 females.

FOREIGN.

The Canard steamer Arabia arrived on her first trip on Sunday, having left Liverpool on the 1st instant. She was built expressly to compete with the Collins line, and her trial trip from Glasgow to Liverpool was regarded as triumphant. But while the Baltic came through to New York in 12 days, the Arabia steamed over that time and then put into Halifax for coal. It was noted that she remained at Halifax 16 hours, while the work of coaling is commonly done in 6; hence it is inferred that she must have had damages to repair in addition, though nothing is said of this. And as to the shortness of her coal, it is surmised that no steamer could have been sent to sea without more than 13 days' supply of coal, unless she used an extra quantity in vain efforts to make speed. The English news will be seen in the letters of our correspondent.

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Kossuth's Mother.—The death of Madame Kossuth is thus mentioned in a Brussels letter, dated the 28th ult:

"The above lady departed this life about 9 o'clock this morning, in her temporary residence in this capital. She had been seriously ill for some weeks, but yesterday some strong hopes of her recovery were entertained by her medical attendants, one of whom was Dr. Perkins, a long established English resident, and who is distinguished for his kind attention to the various political exiles in this city. Some unpleasant rumors are afloat respecting the refusal of the Belgian government to allow of her son's coming over to this country, unless he consented to be constantly accompanied during his stay in Belgium by a police officer. It is understood that the venerable lady herself urged her illustrious son not to submit to so degrading a condition."

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FROM OUR ENGLISH CORRESPONDENT.

ALL THE TALENTS.

ENGLAND, Dec. 30, 1852.

The new administration has been completed. It is the most curious piece of mosaic ever compacted: liberal, conservative, radical; high church, low church and no church at all. Lord Aberdeen unites, he says, with Lord John Russell because he knows Lord John is a conservative; and Lord John unites with Lord Aberdeen because he knows Lord Aberdeen to be liberal! Thus spoke the prime minister himself in the House of Peers. Lord Palmerston is in; but not as foreign minister; he has the home office to keep him out of mischief: Lord John taking the foreign office; but most likely only to hold the seal till Lord Clarendon can take it. So Sir James Graham does not get the home office, and he is thus kept from the temptation of tampering with the correspondence of the refugees. It is amusing to observe those little precautions. Mr. Gladstone does not resume the colonies as his department; he is chancellor of the exchequer: by this arrangement the colonies escape the errors and "church" handling of the Puseyite leader, and the finances are kept out of the hands of Sir C. Wood, whose budget blunderings are not forgotten. The Duke of Newcastle, a Peelite, of high personal character, but a Puseyite, has the colonies. Mr. Cardwell, another of Sir R. Peel's active lieutenants, has the board of trade; he is the most liberal man of that small and able party. Hon. Sidney Herbert, also a Peelite, is secretary-at-war,—an accomplished and benevolent man of the highest personal character, but a Puseyite. The very clever Bernal Osborne, the radical member for the metropolitan county, is his under-secretary.

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The appointments outside of the cabinet and in the minor offices are good. Mr. Villiers, the anti-corn-law leader, is judge advocate general; Ninoveh Layard is secretary to the board of control of India.

Altogether it is a ministry which commands respect, and under which affairs will be well administered. In a sense it will be a ministry of progress, say at small pace. Parliamentary reform, as little as may be, or, as I guess it will be a measure of such a character as will permanently settle the question for years to come, will be forwarded: the free trade policy will be further applied: the subject of national education will be attempted; but "church" and religion will render success impossible: law reform will be advanced: Lord John Russell, as foreign minister, will be strictly for non-interference, and will not be so over-civil to the French ruler as his predecessor has been.

HURRICANE AND DISASTERS AT SEA.

The Christmas festivities have been overshadowed by a serious calamity. The prevalent gales rose to a hurricane on Christmas night and on Sunday. Both Ireland and England were included in its sweep, and most painful accounts are received from the seaboard. Very many lives have been lost. The temperature continues high; it has not been lower than 40, and has been as high as 51 during the last week.

CAPE OF GOOD HOPE.

The Kaffir war would seem to be dying out; but the mail which brings this intelligence also indicates an aggression of a more hateful kind. The following most significant "declaration" of the Synod of the Dutch Reformed Church has been transmitted to her majesty's government from the Cape of Good Hope:—

"We, the ministers and elders of the Dutch Reformed Church of South Africa, in Synod assembled, having observed in the Letters Patent, published in the *Government Gazette* of this colony, the title given to the Chief Pastor of the United Church of England and Ireland at the Cape of Good Hope—'Lord Bishop of Cape Town;' having also seen the statement, published by authority, that the 'Diocese of Cape Town contains a population of 750,000 souls,' which must consequently include the whole population of this colony and the adjacent countries; having further observed the designation given by the said Bishop to himself—'The first Bishop of the Church of God in this land;' and having, moreover, perceived from an official dispatch the claim to precedence made by him, and the rank allowed him by her Majesty's Secretary of State,—deem it necessary at this our first meeting after the creation of a bishopric of the united Church of England and Ireland in South Africa, to declare, in order to prevent any misunderstanding as to our exact position, that,—whilst the Dutch Reformed Church, although the oldest and by far the most numerously-organized body in this population, acknowledges no other branch of the church of Christ, and is desirous to live in peace, harmony, and brotherhood with all who, although differing as to outward forms or principles of church government, maintain, with her, the grand principles of the Reformation,—she will not acknowledge the title of any minister of religion which involves a claim of superiority, or of territorial power, over her own bishops and ministers, or the respect any claim of precedence made by any religious body whatever.

"Thus declared in Synod, at Cape Town, on this the 21st day of November, in the year of our Lord, 1852.

"In name and by authority of the Synod of the Dutch Reformed Church in South Africa.

"WM. ROBERTSON, D.D., Moderator.
"P. S. FAURE, Assessor."

This Anglican "church" is yet destined to be a pest both to the colonies and to the mother country.

FRIENDS OF ITALY.

In the editorial correspondence of *The Independent* the first *conversazione* of the season of the society of the friends of Italy was recently described. The second meeting was held on the 29th. Mazzini was present, but could not speak, being overwhelmed by accumulated distress. In a letter to a friend he says:—

"The last time I stood on your platform, I had to speak of the men who had been shot by dozens a short time before in Sinigaglia and Ancona. One month has elapsed; and five noble heads have fallen on an Austrian scaffold at Mantua, five of the best men. After having endured for months and months indescribable moral and physical torture, have been dragged, pale, emaciated, yet bold and defying, to the place of execution, and killed. They were from Mantua and Venice; a jurist, an artist, a civil officer, a landed proprietor and a working man; all shades of the Italian society represented in the awful scene; a solemn symbol of the compact of struggle and martyrdom binding in a single thought all the Italian party. And two hundred of their companions are in the prisons of Mantua threatened by a similar fate. A rumor is current that twelve are already condemned. Fifteen patriots have been sentenced to death by the military committees of the Roman states; and in Tuscany, Guarducci and others have been imprisoned on account of an Italian Bible found in their houses. Such a state of things cannot last—must not last. Let those who believe in the justice of our cause be more active than ever; urge upon them the necessity of carrying out in an energetic way England's peaceful agitation for Italian freedom. You will succeed if you persist."

A letter from Brussels, dated the 22d, announces the death on that day of the respected mother of Kossuth in that capital, after a serious illness of some weeks. There were rumors that the Belgian minister had refused to allow Kossuth to visit his venerated parent, unless he submitted to the degrading condition of having a police officer constantly with him; and that the mother urged her illustrious son not to submit to the degradation.

STATE OF ITALY. THE POPE IN PIEDMONT.

From various quarters come rumors of disquiet and fermentation among the Italian populations. The Emperor of Austria, it is said, suspects the French *and* the English governments of designs upon Italy! This is most absurd, as far as England is concerned, and only indicates the suspicion and distrust which attend conscious injustice and guilt. It does, however, seem certain, that in their despair, and in their intense hatred of Austria, Italians are really looking toward France for help, and almost expecting a kingdom of Italy again, as in the days of the first Napoleon.

The pope and his bishops in Piedmont have obtained a victory over the king and his ministry, in the matter of the civil marriages bill. The senate flinched upon the first article of the bill, which declared—"that the civil law considers matrimony solely in its relations with civil society, leaving the duties imposed by religion out of the question." This article was rejected by 39 votes to 38. The bill was withdrawn. The bishops and priests had agitated incessantly upon the question, and a private letter of the pope to the king was published by means of some papal agent. In this letter the pope lectures the king as if, indeed, prince of the kings of the earth. His infallibility affirms the dogma, no priest, no marriage:—

"It is a dogma of the faith that marriage was elevated by our Lord Jesus Christ to the dignity of a sacrament, and it is a point of doctrine of the Roman Catholic church that a sacrament is not an accidental quality, superadded to the contract, but that it is the very essence of marriage, so that the conjugal union between Christians is not legitimate, unless in the marriage sacrament, out of which there is nothing but mere concubinage. A civil law, which in supposing the marriage sacrament divisible for Roman Catholics by the civil contract, pretends to regulate its validity, contradicts the doctrine of the church, usurps its inalienable right, guinced for his kind attention to the various political exiles in this city. Some unpleasant rumors are afloat respecting the refusal of the Belgian government to allow of her son's coming over to this country, unless he consented to be constantly accompanied during his stay in Belgium by a police officer. It is understood that the venerable lady herself urged her illustrious son not to submit to so degrading a condition."

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The appointments outside of the cabinet and in the minor offices are good. Mr. Villiers, the anti-corn-law leader, is judge advocate general; Ninoveh Layard is secretary to the board of control of India.

Altogether it is a ministry which commands respect, and under which affairs will be well administered. In a sense it will be a ministry of progress, say at small pace. Parliamentary reform, as little as may be, or, as I guess it will be a measure of such a character as will permanently settle the question for years to come, will be forwarded: the free trade policy will be further applied: the subject of national education will be attempted; but "church" and religion will render success impossible: law reform will be advanced: Lord John Russell, as foreign minister, will be strictly for non-interference, and will not be so over-civil to the French ruler as his predecessor has been.

HURRICANE AND DISASTERS AT SEA.

The Christmas festivities have been overshadowed by a serious calamity. The prevalent gales rose to a hurricane on Christmas night and on Sunday. Both Ireland and England were included in its sweep, and most painful accounts are received from the seaboard. Very many lives have been lost. The temperature continues high; it has not been lower than 40, and has been as high as 51 during the last week.

CAPE OF GOOD HOPE.

The Kaffir war would seem to be dying out; but the mail which brings this intelligence also indicates an aggression of a more hateful kind. The following most significant "declaration" of the Synod of the Dutch Reformed Church has been transmitted to her majesty's government from the Cape of Good Hope:—

"We, the ministers and elders of the Dutch Reformed Church of South Africa, in Synod assembled, having observed in the Letters Patent, published in the *Government Gazette* of this colony, the title given to the Chief Pastor of the United Church of England and Ireland at the Cape of Good Hope—'Lord Bishop of Cape Town;' having also seen the statement, published by authority, that the 'Diocese of Cape Town contains a population of 750,000 souls,' which must consequently include the whole population of this colony and the adjacent countries; having further observed the designation given by the said Bishop to himself—'The first Bishop of the Church of God in this land;' and having, moreover, perceived from an official dispatch the claim to precedence made by him, and the rank allowed him by her Majesty's Secretary of State,—deem it necessary at this our first meeting after the creation of a bishopric of the united Church of England and Ireland in South Africa, to declare, in order to prevent any misunderstanding as to our exact position, that,—whilst the Dutch Reformed Church, although the oldest and by far the most numerously-organized body in this population, acknowledges no other branch of the church of Christ, and is desirous to live in peace, harmony, and brotherhood with all who, although differing as to outward forms or principles of church government, maintain, with her, the grand principles of the Reformation,—she will not acknowledge the title of any minister of religion which involves a claim of superiority, or of territorial power, over her own bishops and ministers, or the respect any claim of precedence made by any religious body whatever.

"Thus declared in Synod, at Cape Town, on this the 21st day of November, in the year of our Lord, 1852.

"In name and by authority of the Synod of the Dutch Reformed Church in South Africa.

"WM. ROBERTSON, D.D., Moderator.
"P. S. FAURE, Assessor."

This Anglican "church" is yet destined to be a pest both to the colonies and to the mother country.

FRIENDS OF ITALY.

In the editorial correspondence of *The Independent* the first *conversazione* of the season of the society of the friends of Italy was recently described. The second meeting was held on the 29th. Mazzini was present, but could not speak, being overwhelmed by accumulated distress. In a letter to a friend he says:—

"The last time I stood on your platform, I had to speak of the men who had been shot by dozens a short time before in Sinigaglia and Ancona. One month has elapsed; and five noble heads have fallen on an Austrian scaffold at Mantua, five of the best men. After having endured for months and months indescribable moral and physical torture, have been dragged, pale, emaciated, yet bold and defying, to the place of execution, and killed. They were from Mantua and Venice; a jurist, an artist, a civil officer, a landed proprietor and a working man; all shades of the Italian society represented in the awful scene; a solemn symbol of the compact of struggle and martyrdom binding in a single thought all the Italian party. And two hundred of their companions are in the prisons of Mantua threatened by a similar fate. A rumor is current that twelve are already condemned. Fifteen patriots have been sentenced to death by the military committees of the Roman states; and in Tuscany, Guarducci and others have been imprisoned on account of an Italian Bible found in their houses. Such a state of things cannot last—must not last. Let those who believe in the justice of our cause be more active than ever; urge upon them the necessity of carrying out in an energetic way England's peaceful agitation for Italian freedom. You will succeed if you persist."

A letter from Brussels, dated the 22d, announces the death on that day of the respected mother of Kossuth in that capital, after a serious illness of some weeks. There were rumors that the Belgian minister had refused to allow Kossuth to visit his venerated parent, unless he submitted to the degrading condition of having a police officer constantly with him; and that the mother urged her illustrious son not to submit to the degradation.

STATE OF ITALY. THE POPE IN PIEDMONT.

From various quarters come rumors of disquiet and fermentation among the Italian populations. The Em-

THIRTY-SECOND CONGRESS.

SECOND SESSION.

The business done on Monday of last week was the re-election of A. D. Burke and J. M. Berrien as "regents" of the Smithsonian Institution. On Tuesday the House voted to print 100,000 copies of the "Census Report." Why do they not print the census itself, or an abstract of it, so that the people can know how many they are? The rest of the week the House was occupied with debates on the bill to prevent frauds on the treasury, prohibiting members of Congress and public officers from becoming paid or confederated agents in procuring claims—a practice which it is a fearful reproach upon the times to say the integrity and high-mindedness of our public men has not of itself prevented. The bill passed, 131 to 23.

The Senate on Tuesday passed the House bill, ceding the Cumberland road in Ohio to that State. A debate took place on the construction of the Nicaragua treaty, as it is called, which was negotiated between Mr. Clayton and Sir H. L. Bulwer. A misunderstanding of the case produced an exciting debate which ended in nothing. On Friday, a debate in executive session, on the nomination of Mr. Badger for Judge of the Supreme Court, was interrupted by the death of Senator Upham, of Vermont. The death was formally announced on Saturday, and the usual resolutions were passed in both Houses.

On Monday of this week, a bill was passed rapidly through both Houses, giving $40,000 to Clark Mills for an equestrian statue of Washington, under the resolution of Congress passed in 1783. Mr. Mills's eminent success in the Jackson statue justifies this.

Mr. Marshall asked leave to offer a resolution to place at the discretion of the President of the United States ten millions of dollars, to meet any extraordinary emergencies in our foreign relations which may arise during recess. He merely wished it referred to a Committee on Foreign Affairs, to report at any time, and that the gentlemen might be enabled to participate in the debate to which he hoped it would give rise.

Several gentlemen objected to the introduction of the resolution.

Mr. Marshall moved a suspension of the rules, and hoped the House would act intelligently upon the subject.

The House refused to suspend the rules. Yeas 26, nays 106. The affirmative vote was—Messrs. Adams, Beale, Brown (Miss.), Burt, Cartter, Dean, Doty, Florence, Gaylord, Gorman, Green, Howard, Marshall, Mason, McCorkle, Orr, Polk, Riddle, Ross, Russell, Savage, Shorter, Stanton (Tenn.), Stanton (Ky.), S. Martin and Sweetzer.

On Tuesday, Gen. Cass made his great speech in support of the Monroe doctrine. Mr. Butler showed from Mr. Calhoun, that President Monroe's famous declaration was put forth at the suggestion of Great Britain, in order to head off the Holy Alliance from the attempt to resubject the Spanish colonies, and meant nothing more. The truth is, doubtless, that John Quincy Adams, Mr. Monroe's Secretary of State, drew the declaration, and intentionally made it as broad as it is, and Mr. Calhoun assented to it not seeing its whole compass.

Mr. Hale wished an amendment to Gen. Cass's resolution, so as to include Canada as well as Cuba, and warn England not to alienate that. The commerce of the Lakes, he was told, was far greater than the whole foreign commerce of the United States, and he would like the gentleman to examine whether Canada was not, in a military view, of greater importance than Cuba, as the whole of this interior commerce was within reach of its shores. Would it not be better then to tell England that she should not sell Canada? Why select weak Spain in this matter? Why not, when we are notifying the world, select the power who is to be our competitor? Why confine this to territory South? It was time to look a little North. The Senator from Michigan was in favor of annexation and extension—so was he. He considered it a little remarkable that in all treaties made concerning territory, when it was at the North we cut off, and the South

Editors' Cable.

DAILY COMMENTARY: A practical exposition of select portions of Scripture for every morning and evening throughout the year. Being a Companion to Family Worship. By one hundred and eighty Clergymen of Scotland. New York: Robert Carter & Brothers.

The "one hundred and eighty *clergymen*" who assisted in the production of this work, are, of course, mostly unknown to the American public. We find in the catalogue the names of some of the most eminent among the ministers of the Free Church. Other names belong to the residuary Church—the old established "Kirk of Scotland." We have not happened to identify any name as belonging to the United Presbyterian Church, or to the Congregational Connection. Our conclusion is that the union of two sects so hostile to each other as the establishment and the Free Church, together with the exclusion of all other sects, may be taken as an indication that the work was produced before the era of the "disruption."

A volume by one hundred and eighty different authors, has an interest of its own, quite distinct from the intrinsic value of its contents. Specimens of handwriting merely, contributed by so many different clergymen of Scotland, would be worth looking at, as helping us to realize, what kind of men the clergymen of Scotland are:—how much more worth looking at, in the same point of view, is an equal collection of practical expositions of Scripture, for a definite use. The book before us is thus a valuable illustration of what the clergymen of Scotland are—how much sameness there is in their modes of thinking, and how much diversity. The necessary conformity of such a book to the doctrinal standards of the Church of Scotland, is a warrant that the book is a safe one for use in a family. Yet it is no disparagement of such a book to say that, as a matter of course, it is much less lively and impressive than a book like Jay's Morning or Evening Exercises, the product of a single mind specially gifted for such a service; or that, for constant use in the family, a laborious and systematic expositor like Doddridge, Henry or Scott, will be found more instructive.

LIGHT IN A DARK ALLEY. By Henry A Rowland, author of a work "on the Common Maxims of Infidelity," and of "the Path of Life." New York: M. W. Dodd.

This is a truly good little book, the work of an experienced and intelligent pastor; and far beyond most books of its class, it is suited to do good. The somewhat quaint title does not explain the nature and object of the work. Mr. Rowland has not ventured, as some might suppose, into the field of fiction;—"Light in a dark alley" is not a story-book. The work discusses, in a popular way, and chiefly in the form of a dialogue, "the false principles which lead many of our fellow-men to live in the neglect of the Gospel," and it undertakes to "explore the Dark Alley where they dwell."

KITTY BROWN AND HER LITTLE SCHOOL. Philadelphia: American Sunday-School Union.

This little book for Sunday-school libraries is by the lamented Mrs. Phelps, author of The Sunny Side. It is a book for children, but older readers, as well as the youngest that can read a simple story intelligently, may be the better for the gentle lessons of love and duty which it teaches.

MEMOIR OF MRS. SARAH EMILY YORK, formerly Miss S. E. Waldo, missionary in Greece. By Mrs. R. B. Medberry, Author of Memoir of William G. Crooker. Boston: Phillips, Samson & Co.

The subject of this Memoir was a member of a Baptist Church in Charlestown, Mass. In 1844, she went to Corfu as a missionary teacher, in the service of the Baptist Board of Foreign Missions. In 1846, she removed from the Ionian Islands to Greece, where she opened a school at the Piræus. After a little more than a year, her school was closed by the Greek government. In 1848 she returned to Corfu, and was soon afterwards married to a gentleman of that country, a teacher by profession, who had become a Protestant and had joined the fellowship of the Baptist Missionaries. Thus her connection with the Baptist Board of Foreign Missions terminated, and she became the associate of her husband in the instruction of a large and prosperous school in the island of Zante. But in 1850, the school was suddenly broken up by a mob; and their work being thus interrupted, she returned to this country with her husband. Eight weeks after her arrival she was suddenly removed by death in the 32d year of her age.

The record of such a life could hardly fail to be interesting. Had the materials of the volume been a little more condensed under the hand of the compiler—had she attempted less the work of an editor and more the work of an author—the volume might have lost some bulk, but would have gained in value. As it is, it will find many readers and will do good. Every such portraiture of Christian experience and Christian diligence and zeal is useful; and few books of the kind are better than this.

CALORIC SHIP—FACTS.

The Ericsson is finished at last, inside and outside. She bade farewell to tow-boats and all foreign help on Tuesday, Jan. 4th. As she "came out" her own mistress, the wind and tide both favoring, she made a gallant show. The flags and handkerchiefs, huzzas and cannon helped on the glory, as she moved down East River, rounded Whitehall, and following *Hogarth's line*, curved off again to sea. She found a tempest there, and came to anchor for the night, but returned in the morning in very good style and trim, her owners and all concerned feeling very *very* well I thank you!

But wise men shook their wise heads, and spoke of "wind and tide that had helped the ship prodigiously." Inventor, friends and owners, were taunted on 'Change with the palpable failure. So on Jan. 11th the anchor was heaved up for a second trial, this time to be *against* wind and tide both. Fifty editors and *items* men were aboard, all of them looking prodigiously wise, as they consulted their watches and counted the pulses of the "breathing" engines. They all jotted down in their note-book "9½ turns per minute," equivalent to a speed through still water of about ten miles per hour. Then being called, like so many school-boys, to the cabin, Capt. Ericsson gave a most lucid description of the engines; stated and answered all the objections *he* could devise; listened to questions from doubters, and floored them incontinently. The captain had it all his own way that time. The votes of thanks, of satisfaction, of admiration and congratulation, shook the cabin more than the engines did, albeit the engines are of six hundred horse-power, and the vote but of sixty men.

After the ship was again made fast by her anchor, the bottle-corks were cut loose. While the fire *man* (the Ericsson needs but one) was raking out the fires and cooling his engines, the editors were kindling theirs, and were becoming decidedly warm; and though the ship is safely and decidedly low pressure, the passengers were decidedly high,—how high, deponent saith not, not knowing what gauge to use in describing champagne pressure.

The Independent, (Sept. 16, 52,) described the ship as "more graceful than usual," an opinion in which all who see her readily coincide. The description given by "B." in that paper is strictly accurate, except in one particular: he made the cylinders thirteen feet—he should have said fourteen.

Let a description more in detail be attempted, now that the writer has seen the engines at work, and been to Sandy Hook and back, all on the wheels of the wind.

Beginning at the bottom, we find a stout iron floor, covering the entire engine-room. Along the ship's keel, range four circular piles of brick and mortar—bound round and concealed by an iron circumference. These are the four furnaces,—two doors and two grates to each furnace. These furnaces stand in pairs; each pair belongs to an engine—one pair afore, the other abaft the shaft, the space between being perhaps ten feet.

Over each furnace there stands an air-heater of boiler-iron, full fifteen feet in diameter and six feet high. Its bottom is dome-shaped, the concave toward the fire, and so far above that no flame can reach it, nothing but the radiant heat of anthracite fires.

Over the heaters come the huge cylinders of cast-iron; these are merely prolongations of the heaters, and are firmly united to them. Their diameter is fourteen feet; their stroke or clear length, six feet.

In these cylinders are found very peculiar pistons, six feet thick, hollow, and stuffed with charcoal and plaster-of-paris. Were not the cylinder prolonged by the heater, there would be no room for the piston to move. Indeed these cylinders would be more aptly termed *heaps* than cylinders, not being closed at either end, and having so large a diameter yet so short a stroke.

Over each large cylinder, comes next an open space of about nine feet, occupied only by divers posts, rods, working-beam, &c.

Over this again comes, in each case, a smaller cylinder, 137 inches in diameter, and six-feet-stroke. The piston of this cylinder is firmly joined to the lower piston by eight vertical rods, passing down through the "space" last named above. One piston cannot move without the other. The upper cylinders are called "supply-cylinders," the lower "working-cylinders." The large cylinders have open ends above, their lower ends being closed by the heaters. The small cylinders have open ends *below*, the upper ends terminated by valves as to be described. Thus we have erected along the ship's keel four five-story towers:—1, furnace; 2, heater; 3, working cylinder; 4, open space bounded by pillars; 5, supply cylinders. These towers stand in pairs; each pair becomes an engine just as soon as the mechanical connections are made—a caloric engine independent of its mate. It is very plain now, that if a pressure be exerted twelve pounds on every square inch, upon the top of the *small* pistons, they will tend downward. Equally plain that the same pressure per square inch underneath the large pistons will make them tend upward. Now which pistons will be the stronger? Plainly the larger ones. All that the smaller ones can do will be to drive the air out through the valve-tops of their cylinders. It is very plain that with a given pressure per square inch, a larger piston will have a perpetual victory over a small one!

Between each pair of "*towers*," that is, to each engine, there is a working-beam centered in the "open space," just below and between the two supply cylinders (the upper part of the fourth story described above). This beam regulates the position of the pistons, so that when one pair is down the other is up. Here then is reciprocating motion established, provided only that the motor be satisfactorily described.

Into a reservoir, connected with the supply-cylinders by the valves already named, let the engineer condense air enough to give a pressure of twelve lbs. to a square inch. He does this by hand. Now let him kindle fires in all his furnaces. Next let him open a valve that shall let the condensed air rush, through proper pipes, down underneath the whole engine into the heater. Every paltry cubic inch becomes at once nearly two cubic inches! and though when it started the air was only enough to exert a pressure of twelve lbs. per square inch on a small piston, yet now by heat its elasticity is not a whit diminished, while its volume is doubled. Thus the lower piston must go up. As it rises, the supply-piston yoked to it drives a new charge of air into the reservoir, which at the proper time rushes down under the other heater, gets hot and drives up the other pair of pistons, and so they go on, working and feeding one another like a pair of affectionate Cyclops.

Can this heating be done quickly and thoroughly? The first charge of air is imperfectly heated, and works sluggishly; but passing out through the Regenerator it leaves its heat behind; the second charge is more perfectly heated, and so on until the regenerator gets warmed up, and then the heating is done quick as a flash. This regenerator is easily understood. Every lady that breathes through her fur muff on a cold day uses a regenerator. Her breath warms the muff as it goes out; the muff warms the cold air as it comes in, and so she saves vital heat. Ericsson has applied a system of fine wires instead of fur, in a box six feet by four, *between* the foot valves and the cylinder; and when the cylinder breathes, it takes in air and warms it, but loses little or no heat from the furnace. This transfer of heat may be accomplished at least one hundred times per minute—an amazing result.

The caloric engine is a FACT. All the advantages claimed for the caloric engine will soon be conceded everywhere: economy of space, economy of first cost, economy of fuel, economy of repairs and running expenses, simplicity, safety and power.

The fate of the Ericsson as a ship cannot affect the conclusion as to the engines. Steam has at last found a rival. Capt. Ericsson asked for sixteen-foot cylinders, but got fourteen; hence the engine power is not enough for the ship. But now twenty-foot cylinders may be obtained; and engines with such cylinders, while their power would be more than double that of the Ericsson, would occupy but little more space, and require little or no more fuel.

The engineer's berth on the Ericsson is a sinecure. The fireman has abundant time to read and converse while *on* duty. The furnace room is chilly, so copious is the ventilation. The highest heat about the engines is in the heaters, and there it is but 384°. The highest pressure is but twelve lbs. to the inch. The worst possible accident that can happen will only stop the engines, and the easiest thing in the world to do is to set them a going again. In all the range of inventions, the writer knows of not one that for utility, simplicity and power, and consequent importance, will at all compare with the caloric engines of Capt. Ericsson. B.

My Times are in Thy Hand.

My times are in Thy hand!
I know not what a day
Or e'en an hour may bring to me;
But I am safe while trusting Thee,
Though all things fade away.
All weakness, I
On him rely,
Who fixed the earth, and spread the starry sky.

My times are in Thy hand!
Pale poverty or wealth,
Corroding care or calm repose,
Spring's balmy breath, or winter's snows,
Sickness or buoyant health,—
Whate'er betide,
If God provide,
'Tis for the best—I wish no lot beside.

My times are in Thy hand!
Should friendship pure illume,
And strew my path with fairest flowers,
Or should I spend life's dreary hours
In solitude's dark gloom,
Thou art a Friend
Till time shall end,
Unchangeably the same: in Thee all beauties blend.

My times are in Thy hand!
Many or few my days,
I leave with thee—this only pray,
That by thy grace I, every day
Devoting to thy praise,
May ready be
To welcome Thee,
Whene'er thou com'st to set my spirit free.

My times are in Thy hand!
How'er those times may end,
Sudden or slow my soul's release,
Midst anguish, frenzy, or in peace,
I'm safe with CHRIST, my friend.
If He be nigh,
How'er I die,
'Twill be the dawn of heavenly ecstasy.

My times are in Thy hand!
To Thee I can intrust
My slumbering clay, till Thy command
Bids all the dead before Thee stand,
Awaking from the dust.
Beholding Thee,
What bliss 'twill be
With all Thy saints to spend eternity.

To spend eternity
In heaven's unclouded light!
From sorrow, sin and frailty free,
Beholding and resembling Thee—
O, too transporting sight!
Prospect too fair
For flesh to bear!
Haste, haste, my Lord, and soon transport me there.

THE TRUST OF THE FATHERLESS.

God is the widow's God and guide,
The trust of fatherless and poor;
Their every want shall be supplied,
Each wrong redressed, each right secure.
Then trust in him; for he has said,
"Trust God," "do good," "thou shalt be fed."

I never knew a father's care—
No father's counsel led my youth;
I never heard a father's prayer,
That I might walk the ways of truth.
I never knew what 'twas to rest
Upon a father's manly breast.

But then I know his latest breath
To God his family consigned;
That prayer was heard;—he welcomed death,
And his own will to God's resigned.
Thus left to God, so kind and just,
Why should I not most fully trust?

This always has my mother taught,
When cares and anxious thoughts would rise:
"Trust God," she said. We early caught
This trust in God, who rules the skies.
She early pointed us above:
"God is your Father—trust and love."

Thus far upon the path of life,
God in his providence has been
A friend and shield in every strife,
In every combat helped to win.
He, always being near my side,
A father's place has well supplied.

Thus far, each effort has been crowned,
When well put forth, with all success;
Thus far His arm has been around
And near me, each good plan to bless.
I've scarcely wished or prayed for aught
"His loving kindness" has not brought.

I cannot feel the least concern
About my future good or ill;
My arm shall labor, heart shall burn,
With deep desire to do His will.
What's right to have I shall receive,
And all in God's own hand I leave.

God is the widow's God and guide,
The trust of fatherless and poor;
Their every want shall be supplied,
Each wrong redressed, each right secure.
Then trust in him; for he has said,
"Trust God," "do good," "thou shalt be fed."
MASS. O. B.

Formation of Youthful Character.

We are beneficently impressed by every truthful and virtuous utterance. A holy thought clothed in suitable language, stands out before the mind as a beauteous figure in white robes, pointing its author towards the skies. It becomes a spiritual companion to lift the soul upward—to aid it in its noblest aspirations. How much of the power of prayer may lie in the reflex influence of the uttered words upon the supplicant. With the very expression of the desire may be connected the reception of the blessing. In fact, how often it happens that the words scarcely escape the lips, before the soul feels that the request is granted.

How hopeful then is the condition of the praying youth! With his faculties opening and his powers developing under the warm sunshine and amid the sacred influences of prayer, how speedily will they ripen into a holy character! How certain he is, too, of receiving direct aid from above! For an inspired prophet assures us that holy words are listened to and remembered by the Supreme Father. "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord and thought upon his name."

But besides our thoughts and words, our *deeds* contribute to the formation of the character. Every action is a stone or pillar in the structure which the youth is daily employed in erecting. The ideas prevails, to some extent, that the conduct in the formation of youth needs not be sensibly impress the character, and that it will be time enough to cultivate the stern principles of integrity, virtue and piety in maturer age, when the ardor of youth shall have abated, when reason shall have gained dominion over the passions, and the mind be more susceptible to the claims of duty, than the enticements of pleasure. But such ideas more false, more destructive to an exalted character and noble achievement, cannot be entertained. As well might the husbandman delay sowing his seed until the spring and summer are past, and the ground hardened by the frosts of a rigorous winter. As well might one who is desirous of enjoying fine health inoculate his system with the seeds of disease, with the plague or the cholera, and expect at such time as he may see fit, to recover from its effects and banish the malady. It is true that by the special favor of heaven, a reformation may be wrought in mature or advanced age. But a moral constitution, once shattered, can never fully, in this life at least, recover from the shock which it has received. Sins may be repented of, but they cannot be annihilated. God may grant forgiveness, and the soul may have faith in religion, but that faith must be maintained by many a struggle against the evil tendencies of a perverted nature. Progress may be made in virtue and holiness, but every step in that progress is a victory over hostile forces. Every inch has cost intense efforts, perhaps hurrying and soul-consuming agonies. Every battle rages, not simply with external foes, but also with internal foes. A double conflict must be carried forward, that requires unceasing vigilance and indomitable energy.

In the case of the reformed inebriate, how difficult, in many instances, at least, is it for him to hold on to his reformation! How hard the struggle, to keep down the volcanic fires that are burning and raging within him! How many weighty motives drawn from a regard to health, reputation and peace of mind,—drawn from the eternal world—must he pile upon the tyrant appetite, to keep it from springing upon him and overmastering his good resolutions, and hurling him back into disgrace, and agony and ruin. He may, it is true, be successful; but what a price must he pay, what a wealth of energy must he expend, to obtain the victory!

A person, too, who in youth has indulged in sin, may in after years become a useful member of society, but a far higher degree of usefulness would have been reached, could he have brought to his work the strength of unimpaired faculties, and the power of action that commenced with the earliest development of the mind. Life is too short, time is too valuable to permit any to waste the most precious years of their existence. Our mission is too solemn, our work is too mighty, to be entered upon with crippled energies and weakened powers.—*Congregationalist.*

A Happy Illustration.

Our cotemporary, the *Courrier des Etats-Unis*, in an article on the caloric ship *Ericsson* illustrates the operation of the wire apparatus, in alternately heating and cooling the same volume of air, in the following happy manner:—

The great fundamental principle of the transmission of caloric cost the inventor twenty years of reflection to realize in this machine. It consists in using constantly the same heat to warm the air which is made to enter the cylinders. The apparatus by means of which this principle is applied, is called a regenerator, and we can form a clear idea of it by supposing that a man has his mouth filled with a fine metallic sponge; if he draws in his breath, the exterior air in traversing the pores of the warm sponge, will itself be warmed, and will arrive warm into the lungs, whilst the sponge having parted with its caloric, will have become cold; if he exhales the air thus warmed, this air, in again traversing the sponge, will again warm it, and will come out reduced in temperature. If instead of producing these movements by the contraction of the muscles of the breast of the individual, an ordinary bellows is adapted to the mouth to produce the inhalation and the exhalation, we will nigh have ERICSSON's machine.

Mr. Powers' Directions for Cleaning and Placing Marble Statues.

The possessors of marble statues will be glad to obtain the following directions for cleaning and placing them, which were furnished by Mr. Powers, to the gentleman to whose kindness we are indebted for them:—

Allow no one to touch them, for the oil on the skin will be sure to discolor the marble. In cleaning, be sure to use *pure* cold water only; and wash with a painter's small brush. To brush off dust merely, use a fly-flap made of peacocks' feathers, which is to be used for no other purpose, so you will be sure it is perfectly soft and dry. Cover the marble in summer with gauze to keep off the flies. If any flies or insects *should* get to it, use alcohol to remove the blemish, and on *no account* use soap or warm water, for it will be sure to discolor the marble. The light should fall on the statue or bust from such a height as to leave a hair's breadth between the shade of the nose and the upper outline of the upper lip; and a shade in the window, of light cloth, is desirable.

Welsh Churches.

The separate position of the Welsh churches, more particularly of the Baptists, is explained by two correspondents of the *Christian Chronicle*, disclosing some interesting facts.

What is done for the Welsh Baptists? The Baptist Publication Society never having, to my knowledge, published even a tract in the Welsh language, for the Welsh Baptists.

Again, what would the hundreds, or thousands of Welsh Baptists who have emigrated and settled in Pottsville, Pittsburgh, and all the places named by "Inquirer," have done had they not voluntarily built houses of worship and organized churches in pure love to their own native tongue? In how many of the above-named places could English Baptist churches have been found to receive them previous to having churches and pastors of their own, in their own soul-stirring, and, in their estimation, incomparable language?

"Inquirer" will labor in vain in his efforts to change the course of things among his Welsh Baptist brethren. It is a pity he is so little informed as to the state of things among them, and the injury he would inflict on them by the changes he proposes. Their "obstinate adherence" to their language was predicted of them some fifteen hundred years ago, by their bard Taliesin:

"Still shall they chant their great Creator's praise,
Still, still shall love their *language* and their lays;
When naught is left of all their wide domains,
But Wales's wild, uncultivated plains."

This prediction was made hundreds of years before the Anglo-Saxon language had any existence, and is literally fulfilled by the Welsh people at the present day. J. SAMUEL.

The poetry contained in Mr. Samuel's article is a free translation of a stanza by Taliesin, Chief Bard, who died A. D. 580.

Ei ner a volant,
Ei laith a gadwant,
Ei tir a gollant,
Ond gwyllt Walia.

Literally,

Their God they will praise,
Their language they will keep,
Their land they will lose,
Except wild Wales.

I will further say, that few of the ministers who now serve the Welsh churches can preach in English, and the people generally cannot profit by English preaching. Nearly all the Welsh ministers who are masters of the English are serving the English churches. The Welsh have a general meeting every year, but their Associations are managed somewhat differently from those of the American. There is more preaching, beside which, matters are managed somewhat differently. For instance, if a man is excluded from a church he may represent his case to another church, and if they think he has been unjustly treated, they will reverse the sentence and receive him to fellowship; and this power is not supposed to be any offense to the other church; nor can it make any trouble in the Association. Infallibility, either in Popes or churches, is not a Welsh principle. The rights of the individual are held sacred among the Welsh in all their social institutions. Nevertheless, their discipline is not loosely managed. Every church, however, is perfectly independent in its action. Neither the English nor the Americans have advanced an inch before the Welsh in these matters, and I opine that it will take them some time to do it. Nevertheless, I hold both nations in great admiration for the advances they have made. All I want of them is to give Taffy a chance to live.

It is not pretended that the Welsh are less liable to error in their discipline than other people, but there is more allowance for one church to correct the errors of another, as it is admitted that when parties get into a difficulty, a third party may be less biased in his judgment. Nevertheless, the Welsh Baptists will not suffer the existence of any judicatory having plenary power to control the action of the churches.

I will not write much more about the Welsh. S. JENKINS.

Lazy Boy.

A lazy boy makes a lazy man, just as sure as a crooked twig makes a crooked tree. Who ever yet saw a boy grow up in idleness that did not make a shiftless vagabond when he became a man, unless he had a fortune left him to keep up appearances? The great mass of thieves, paupers, and criminals that fill our penitentiaries and alms-houses, have come to what they are by being brought up in idleness. Those who constitute the useless portion of community, those who make our useful men, were trained up in their boyhood to be industrious.

When a boy is old enough to begin to play in the street, then he is old enough to be taught to work. Of course, we would not deprive children of healthful, playful exercise, or the time they should spend in study, but teach them to work little by little, as the child is taught to learn at school. In this way he will acquire habits of industry that will not forsake him when he grows up.

Many parents who are poor, let their children grow up to fourteen or sixteen years of age, or till they can support them no longer, before they put them to labor. Such children, not having any idea of what work is, and having acquired habits of idleness, go forth to impose upon their employers with laziness. There is a repulsiveness in all labor set before them, and to get it done, no matter how, is their only aim. They are ambitious at play, but dull at work. The consequence is they rove about the world, get into mischief, and finally find their way to the prison or alms-house. To be habits of idleness, when young generally, if not invariably be found. When the mind and hands are not occupied in some useful employment, an evil genius finds them enough to do. They are found in the street till late in the evening, learning the vulgar and profane habits of those older in vice; they may be seen hanging around groceries, bar-rooms, and streets, where crowds gather, but they are seldom found engaged in study.

A lazy boy is not only a bad boy, but a disgrace to his parents, for it is through their neglect that he became thus. No parents, however poor, need let their children grow up in idleness, if they cannot be kept at manual labor, let their minds be kept at work; make them industrious scholars, and they will be industrious as any business they may undertake in after life.

Sardines.

A Paris letter gives the following curious information in regard to the delicious little fish—the sardine:—

How many *Sardines* do you suppose have been taken this year upon the coast of Britany, two hundred miles long? Five hundred and seventy-six millions. Half of them are to be preserved and sold fresh, and half are to be put down in oil. One hundred and sixty vessels manned by five thousand five hundred sailors and fishermen, are engaged in the trade. The preparation, transport, and sale of the fish employ ten thousand persons. Nine thousand of these are occupied all winter in the making and mending of nets. The fishing lasts two hundred days, and yields a net profit to all concerned of three millions francs. The sardines disappear in November and return in April. Where they go during these four months, why they go, or what they do while gone, has never been discovered. The fisherman say that the same individuals never come twice; that every successive arrival is composed of fish much smaller than those that last left, and that they appear to be their young. At any rate they count implicitly on their appearance; and no sardine was ever known yet to break an engagement thus tacitly entered into.

DEATH OF MRS. JACKSON IN 1828.—The sad bereavement in the family of the President elect, reported the other day, brings to recollection a similar painful incident which occurred, with almost equal suddenness, amidst the congratulations that surrounded General Jackson, as President elect, in the winter of 1828. Mrs. Jackson was taken suddenly ill about the close of December, on the eve of her preparations for removing to Washington, and in a very few days was numbered among the dead.

It was unquestionably the greatest and most lasting shock of the old General's life, eventful as it was with stirring public and private incident. His heart, for all that gave zest to social and domestic intercourse, was buried with the remains of one who had been for nearly thirty years the pride and joy of the Hermitage. Her tomb he directed to be prepared for his own sepulture, when his earthly career, in the dispensation of Providence, should be ended; and the injunction was strictly carried out, sixteen years afterwards. —*N. Y. Times.*

WHEN thou risest in the morning, consider—first, Thou must die; second, Thou mayest die that moment; third, What will become of thy soul? Pray often. At night, consider—first, What sins thou hast committed; second, How often thou hast prayed; third, What hath thy mind been bent upon; fourth, What hath been thy dealing; fifth, What thy conversation; sixth, If thou callest to mind the errors of the day, sleep not without a confession to God and a hope of pardon. Thus every morning and evening make up thy account with Almighty God, and thy reckoning will be the less at the last. BUNYAN.

The Lost Sheep.

My early ministry was spent upon the Jersey shore. There, though I never feel that I was much better than a cumberer of the ground, God permitted me to see numbers gathered into his visible fold.

Some of these continued to give increasingly pleasing evidence of a life of that faith, in the consolations of which others had passed away, we trust, to heaven.

Among those brought in, or restored, to the visible fold of the Redeemer, near the close of my labors there, were two, of whom one had been an apostate for twelve and the other for twenty years.

Having heard that the latter had once been a member of a sister church, though then trampling upon most that was sacred, my mind was made up to search him out. But the Spirit of God had found him before me, and constrained him to return to the long neglected house of prayer.

The pastor, who had seen him elsewhere, did not recognize him there, as he sat and drank in divine truth, while the tears ran down his cheeks, and moistened the floor at his feet.

When the pastor called upon him, both he and his partner were found in a deeply interested state of mind. Subsequently they found peace in believing, and publicly espoused the cause of Christ. The other seemed to be fast filling up his cup of iniquity. With a companion who, instead of attending upon the means of grace herself, would ourse others as they went, he had made himself hateful to some of the more respectable around him. But those polluted female lips were yet to speak forth the praises of the Lord. Conviction had seized upon her, which led the pastor, by previous appointment, to visit at the house and to converse with all who were present. The man, of whom we more particularly speak, afterwards confessed that it was his purpose to drink, that day, to intoxication, so as not to be able to talk with the minister. But God kept him from his purpose and sealed conviction that evening to his mind. He was at first almost driven to despair, but at length found peace in returning to his long abused and neglected Savior.—Henceforth his walk was such as becomes the gospel of Christ. It was hard for us to part, but said one of these two, in allusion to his own case, you must go and search out the lost sheep. We had reached our new and distant home. These parting words had scarcely died upon the ear, when a pious lady left a request for me to visit her husband, who called himself one of the lost sheep. Here, thought we, is a work at hand. By the grace of God, if he be a sheep, he must be restored to the fold. The effort was not in vain. After wandering long, he is now again a member of the church of Christ. And there are others wandering, in almost every church, we fear, after whom Christ's under-shepherds ought to seek until they find them. ERUTHROS.

MANCHESTER, Mass., Dec. 1852.

Incident in Western Life—Perseverance.

During one of my Missionary tours in the State of ——— I was desired to preach at a private house, for the benefit of the aged mother and sister of one of our Elders. The sister was a Methodist. Both had for a long time been in bad health. Because containing a topic suited to them, as God's afflicted children, the text was *John* 14: 19: "*Because I live ye shall live also.*" I considered the *origin* of the Christian's life, chosen in Christ before the foundation of the world; its nature, in time, produced by the renewing power of the Holy Spirit. I described his experience, and his conflict with sin, and showed how God sustained at every step, made all things work together for his good, took care of him in temptation, comforted him in sickness, stood by him in death, and, in fulfillment of his pledge contained in the text, brought the believer home to eternal glory. As I closed my sermon the good Methodist sister, whose soul had feasted upon the precious truth, shouted, "*Glory to God! Glory to God! Glory to God! for what my soul feels to-day.*"

And yet the whole discourse was actually an exhibition of the doctrine of the *Saint's Perseverance.* How true it is that Calvinism is Christian experience.—ALPHA.

[*Presb. Banner.*

Healthy Old Age.

Lewis Cass and Thomas H. Benton are two of the most robust and healthy men to be seen in Washington. Both are and have been remarkably temperate from boyhood. Gen. Cass has ever been a cold water man, and looks as if he would last a score of years yet. Benton appears fresh and energetic as ever, and an exchange relates the following of Old Bullion:

He said recently in conversation with a gentleman who spoke of his being the last of the group, "Yes," said he, "Clay, Webster and Calhoun are gone; years ago Dr. ——— told me, 'when these men are dead, you will be fresh and vigorous as ever.' My habits of living do not change things. I drank nothing but water sir! Since then, I have drank only what circumstances made it fit I should drink. Temperance and moderation keep me in health and strength. Besides, I adopt the Roman regime—bathe with cold water and rub dry. That's exercise. None of your common flesh brushes, but such as they rub horses' legs with, sir!"

Brotherly Love.

I have heard God's providential disposition of persons urged as a proof that it was not intended for mutual friendship to exist between members of the same church, and while the one was not to be elated, the other was not to presume Ah! what an ultra-estimate is sometimes set upon that word "presume" for convenience' sake; and, hard to record! that sentiment has stood its ground well since its utterance in public, despite that well-known but little-heeded precept. "See that ye love one another with a pure heart fervently." "Let but a reverse of worldly circumstances overtake you," was once remarked to me by a tried and aged Christian, "and you will then experience how much real friendship exists in your churches." "I," he said, "was an active and influential member of ——— church, but trouble overtook me, and then I found it difficult to be in trouble and in sympathy, too, with my fellow-Christians at the same time; but," he added, "don't let me damp your zeal." Alas! that this is still the case. How many of our church members go in and out month after month, and are quite unknown; and I think I am right when I say, that a certain minister has passed by two visits to one of his members houses in the course of seventeen years: no wonder, then, that the younger members of families so treated seek society more congenial to their natural temperaments. I would fain hope that there are not many such cases, though I could name others where four years' fellowship has never procured them one visit; and on inquiry into the matter, in a very quiet way, I find that in those churches named as *fashionable* it is not customary. *O tempora! O mores!* When will fashion flee before the harmonizing influences of the Gospel of that God who is no respecter of persons!—*Ch. Times.*

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